









# the Chaplain



The Light That Must Not Fail  
by *T. E. Moyer*



Under the Shadow of the Mountain  
by *Robert M. Homiston*



Priorities  
by *Floyd S. Smith*



Power Word: *Koinonia*  
by *Terence Y. Mullins*



What about Communism in Our Churches?  
by *Louis Cassels*

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FEBRUARY 1962

# the Chaplain

A JOURNAL FOR PROTESTANT CHAPLAINS

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Vol. 19, No. 1      ●      February 1962

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## MEMBER OF THE ASSOCIATED CHURCH PRESS

The Chaplain is published bimonthly by The General Commission on Chaplains and Armed Forces Personnel, an official co-operative agency representing 34 denominations (with a total membership of more than 30 million) in a liaison capacity with the federal government in matters affecting (1) the chaplaincy of the Armed Forces and the Veterans Administration and (2) the moral and religious welfare of Armed Forces personnel. Printed in the U.S.A.

Subscription rates to civilians and chaplains not on active duty: \$2.00 a year (6 issues); 35¢ a copy.

Editorial office: 122 Maryland Ave., NE, Washington 2, D.C.

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*All scripture quotations, unless otherwise designated,  
are from the Revised Standard Version of the Bible.*

## The Light That Must Not Fail

WHEN the writer of the book of Revelation saw a vision of the city of God descending out of heaven, he noted that there were twelve gates or entrances, three on the east, three on the west, three on the north and three on the south. Whatever else this might have meant to the writer, it appears that no matter where a man stands, north or south or east or west, he confronts an open door leading straight into the city of God: "And its gates shall never be shut by day—and there shall be no night there" (Rev. 21:25).

Some routes into the city of God are doubtless better than other routes, but any route that takes us there is a good route. In attempting to maintain a warm and vital devotional life, we will inevitably cultivate many and various methods, and this is good since any method which accomplishes this holy purpose is a good method. Our aim here is not at all to mark out ex-

clusive routes or to designate "right" methods but, rather, to insert a sort of marginal note which may be of help in all our various approaches. And this is merely the assertion that our devotions ought not always to lead us to a peaceable reconciling of tensions; indeed, often they must lead us into a poignant sense of the tensions wrought by two contrasting realities. As an indication of what we mean, we shall consider what we might call a devotional awareness of two tensions: between man's sin and God's forgiveness, and between man's time and God's eternity.

Somewhere near the heart of any man's devotional life is a sense of rapport with God, a confidence of his acceptance of our offering, no matter how imperfect, and a sense of sin forgiven. The immeasurable distances draw near, unspeakable majesty touches our lives and we are given to glimpse, however briefly, the glint of golden wings.



But no matter how exalted, our experience is basically that of every man—at the heart of it is the knowledge that we are sinners whom God loves and has forgiven.

Many a man's devotional life has been shaken and soured by sin—not his own sin, or any particular man's sin, or all men's sins together, but by a wrong outlook upon sin, by a false perspective. We live in a world of sin and of sins, and we chaplains live in a world which sometimes seems filled to overflowing with all those rough and sordid and monotonously repetitious masculine sins which beset our people.

What we need to cultivate is the assurance that no conceivable multiplicity of sins can ever tip the balances of grace to the point where the sins outweigh the power or the eagerness of God to forgive them. No one of us would ever admit, or even allow himself consciously to fear, that there is more sin than there is forgiveness. But often our harried lives, and our crisp and formal and hurried attitudes testify that our devotions need a new perspective. So we go back to that bedrock of every man's personal devotional life: a simple confidence in Christ's power to save.

There, and only there, can we place sin in its true perspective—a thing at once so terrible and so vulnerable that while it could nail Christ to the cross, yet it vanishes beneath his love as darkness is utterly obliterated before the light, without trace or residue.

MANY of us chuckled appreciatively over a cartoon which appeared in a national magazine a couple of years ago: one clergyman said to another, "Yes, but have you ever thought where *we* would be if it weren't for sin?"

Sin is our business; sin is the need to which we were called. Sin crucified Christ, and sin separates man from God. But sin is not some overwhelming flood bearing down upon us, inevitable in its destruction, irremediable, irrevocable. Sin is a sickness for which there is an unfailing cure.

Let us, then, never become so discouraged before the blight of sin, or so hypnotized by its machinations, that we lose the joyous confidence that he whom we serve is the Savior.

One of the most remarkable preachers of all Christian history, John Donne, in one of his most extraordinary sermons, weaves an almost magical spell of the consciousness of sin with these words,

. . . Forgive me, O Lord, O Lord,  
forgive me my sins,  
the sins of my youth, and my  
present sins,  
the sin that my parents cast upon  
me, Original sin,  
and the sins that I cast upon my  
children, in an ill example;  
Actual sins, sins which are manifest  
to all the world,  
and sins that I have so labored  
to hide from the world,  
as that now they are hid from



mine own conscience,  
and mine own memory;  
Forgive me my crying sins,  
and my whispering sins,  
sins of uncharitable hate,  
and sins of unchaste love,  
sins against Thee . . .

The boundless confidence in the saving grace of God, where it exists at all, is a unique thing in human society. Within the framework of society, and especially within the structure of military command, there can never be anything approaching an unfailing supply of forgiveness. It is entirely possible that a man may remove himself from all possibility of restoration to the full status of responsible citizenship—but he can never remove himself from the possibility of Christian redemption.

**B**UT a man can never *know* this logically, or psychologically, or historically, or sociologically—or with any other facet of his being. He can know this only when the totality of his being is caught up in glowing devotion to Christ.

One of our most familiar hymns has these words, “. . . and preach Thee, too, as love knows how . . .” *Only* love knows how to preach, and nobody ever knew what love was until Christ loved us and gave himself for us. It is communion with this love which shines in and through our lives with the fadeless light of hope. A man cannot preach, he cannot counsel, he cannot *be* a

clergyman if this light should fail. For this is the light from which all other lights proceed, and if this light should fail we shall be in darkness utter and complete where neither the sun shall shine by day nor the moon by night.

A man can know the love of Christ in its heights and depths, its lengths and breadths, its high mountains and verdant valleys and singing streams, and sense the flame of myrtle along its April hills—he can know this theologically, or intellectually, or poetically—but he can never *know the love of Christ which passeth knowledge* until all his knowing and all his acting and all his feeling and all his life are caught up in love and devotion.

No man can really conceive of the forgiveness of sins, the full and free forgiveness of sin itself. We have difficulty conceiving of the forgiveness of some little slight, some inconsequential spiteful word spoken by a friend. When we try even to conceive of it, we generally make a mess of it, laying down conditions, marking out narrow approaches, saying where it will and will not be efficacious—rendering it unrecognizable.

This faith in God's limitless grace and unfailing forgiveness must shine through our words and our actions throughout our ministry. But this faith cannot be nourished and maintained by any conceivable degree of theological correctness or technical proficiency alone—it can only be derived from an in-

timate life of communion with Him "whence the healing stream doth flow."

ANOTHER double tension which helps maintain our personal devotional warmth is a sense of time and of eternity. On one hand, we cannot permit time to absorb us so thoroughly that the acids of change and decay eat away at our hearts, but, at the same time, we cannot withdraw into some warm and sweet awareness only of the things that are good and true and lovely and of good report. One foot *is* in heaven, but the other is placed squarely in the middle of life here and now.

This is a double tension of haste and of calm deliberation, of peace of mind often blended with agony of soul. Our devotions must not become somewhat desperate moments of escape, a sort of spiritual tranquilizer which we gulp down now and again when the world becomes too much for us. We do not approach God as disembodied entities detached from the historical process, or even in an attempt to escape from history; we go to him as men among men, as creatures of earth and of time who are not so much trying to escape to him as we are seeking to bring him and his healing grace into the affairs of men.

Of course, we must achieve a sense of the timeless perfection of the Eternal, a confidence in those things which neither change nor decay. Wherever we go, in the

midst of sin and death and pain and grief and the constant agitated busyness of men, we must carry with us a breath of fresh air from off the still, deep waters of God. But time is real, the historical process is not an illusion, and the events of this world are the setting in which God speaks and acts and saves.

Eternity is long, but time is breathtakingly short. Opportunities vanish unfulfilled with the speed of light. Knowledge is not gained, grace is not shared, people are not helped, the Word is not preached—all because the clock ticks, because pages are torn from calendars, because time is so swift, inseparable in beginning and ending, one single flashing moment.

Every tick of the clock is different, unique, never to be repeated or duplicated exactly again, but with every other tick somehow like it in blinding brevity, almost indistinguishable, woven together in perfect similarity like a seamless robe. And all creation, cosmic, lovely and illimitable, has upon it the smell of rot and the stamp of death.

My Father worketh, and I work, said Christ, and we must work, too, for with him we are workers together against death, against time, against lost opportunities, against the sound which in our deafness is so deadly unobtrusive but which roars louder than all the noise of the universe: the simple ticking of the clock.

We commune in our devotions with One who is both in and be-

yond time, One in whose sight a thousand years is but a day, and we need to draw strength and perspective from the timeless reach of His eternity. But our communion with Him is also a trumpet call to duty, a sharp and poignant sense of the fewness of our days and of the magnitude of the task to which we have been called. All of us derive comfort and security and warmth of heart from our devotional experiences, but too few of us—and all of us too seldom—derive the sometimes hidden grace of discipline and commitment.

It is too easy for our devotions to diffuse into some pleasant state or soothing emotion. We tend to desire a generalized sense of spiritual well-being, whereas true Christian devotions often bring us life's sharpest and most particularized commitment to some one task or challenge. Our devotions discipline us for service and, like Isaiah, from the depths of overflowing hearts we say, "Send *me*."

These two flames, then, burn upon the altar of our devotions: a sense of the vast and unspeakable eternity of God, and a sense of the haste, the brevity of life, the fleeting challenges by which doors of service are opened and then are closed forever. If either flame burns low, or goes out, we shall become like Ephraim, "the cake not turned."

But no consideration of our devotional experiences can escape one final, often agonized, cry of questioning: "How? When? Where?"

No perfect answer can be found for these questions, and it is often true that the more loyal we are to our calling, the more agonized will be those cries as we are ever busier about our Father's business. Nevertheless, just as our devotions bring their discipline of commitment to us, so are they predicated upon a disciplining of our time and energy and interest whereby a way is found, a time is set aside and a place is discovered which will be our own personal Eden where God walks with us in the cool of evening. It may be a few moments snatched stubbornly from a hectic day, it may be while walking down a crowded street, it may be some unlikely and unprepossessing place, but it will be transformed into the Garden of God if we are aware of his presence.

Too many of us are believers in what might be called "the environmental theory of devotions." When the time is right, when there is nothing to prevent, when the surroundings are lovely and inspiring—*then* we commune with God. The trouble is, this coincidence of propitious conditions seldom occurs. Looking back, many of the most truly devotional experiences of our lives came in the most unlikely circumstances. Like Paul, we can say, marveling, "When I was weak, then was I strong." For the devotional life we yearn to cultivate is not a thing of times and places hedged about from the world—we aim toward an orientation of life by



which we are constantly faced toward God in every situation.

A tree in autumn, glimpsed momentarily in passing and really seen as for the first time, becomes Moses' bush lit with the glory of God and burning unconsumed—"but only he who sees takes off his shoes."

A sudden glance upward while hurrying along a crowded street at dusk brings a sharp and flooding awareness of the immeasurable spaces, brushed aside by the hand of God as we would push aside a flimsy curtain, as he reaches down through the endlessness of stars and moons and planets and suns and galaxies without number to touch our little lives and to take our sins upon himself.

A counseling situation at the end of a busy day which seems the camel-breaking straw in a world of chaos, stupidity, selfishness and unfeeling cruelty—and suddenly we are snatched back from bitterest disenchantment by the hand of God upon our hearts and we sense again through life's confusion the sure coming of his kingdom and the unfailing operation of his laws in the life of men. And we see his will marching on through history, surely, confidently, irrevocably, but with the ordered inevitability of perfect beauty and tenderness like

the slow movement of a Mozart concerto.

And at night, in the last moment even of fading and exhausted consciousness, as sleep takes us, to know the love of Christ without argument and without desperation, and to feel the day's final prayer become a strain of music joyous and adoring: ". . . purer than all the angels heaven can boast . . ."

But we must end with a prosaic and practical note of warning, for we face the ruin of all our efforts if in our techniques of communion with God we attempt through weakness and laziness to build a sort of extemporaneous devotional life, planless and ramshackle and slapdash. Our desire is not to forsake, in their time and place, the ancient and proven techniques of devotion—the quiet hour, the leisurely reading of the Bible and the great devotional classics, the door shut against the world—but these elemental techniques rightly employed should lead us to just as valid and vital devotional experiences in the busy midst of life at any time, in all places and in every condition.

(The quotations from John Donne appearing in this article are from *The Sermons of John Donne*, edited by Theodore Gill, Meridian Books, New York, 1958.)

## GOD AND MAN

An electrical appliance only fulfills its purpose when attached to the source of power and the switch is turned on. People cannot expect to . . . accomplish worth-while goals unless they are linked with God.

—*Christian Advocate*

## Pioneer Parson on Skis

COLORADO history is rich in colorful, adventuresome characters, but none surpass John Lewis Dyer, pioneer Methodist preacher. Courageous, rugged, with a steady, rock-like faith, he "preached the gospel in more out-of-the-way places and in more new towns for the first time than any other man" in the Colorado Conference. He was a man of physical and spiritual strength, of determination and zeal.

He came to Colorado in 1861, walking all the way from Omaha. On horseback, afoot, or on skis which he had made himself, he preached, carried the mail, and prospected the remotest areas of the Colorado Rockies. His story is told with energy and wry pioneer humor in his book, *The Snow-Shoe Itinerant*, which he published at the age of seventy-nine. He died at eighty-nine, a ripe old age for his generation and truly amazing considering the life of hardship and daring which he led.

John L. Dyer was born March 16, 1812, in Ohio. When he was twenty, his family moved to Illinois. Young Dyer drove the prairie schooner carrying his parents and seven brothers and sisters. The roads were "mud down as far as we knew" and Illinois was "almost an unbroken wilderness." He began his church career as an exhorter and was regarded as a young Christian of great promise. In 1833 Dyer married Harriet Foster; from the union came three boys and two girls. Harriet and the youngest daughter died in the year 1847. While Dyer's sister cared for his children, he and his brother prospected in the Wisconsin lead mines.

It was here he had his first and only fist fight. He ran off a rowdy at a camp meeting, but the rowdy turned and attacked. Dyer struck back, knocked the man down, and in a fury got him by the throat. The preacher was brought before a justice for assault but was acquitted.

Licensed as a local preacher in 1849, he did circuit work in Minnesota and Iowa and was ordained in 1855. At last his eyesight became so bad that he had to give up circuit work. But he was determined to see Pike's Peak—if he could see at all—and so on May 9, 1861, he left Lenora, Minnesota, for Omaha on a good riding horse. At Newtown, Iowa, the landlord moved Dyer's horse from one stall to another so as not to disturb a setting hen. The animal was "foundered almost to death" on a peck of corn. At that time, hens cost six cents, eggs four cents a dozen. Dyer was forced to sell his horse, worth \$150, for a gun, an old watch, and \$15. At Omaha, he paid the \$15 to a man on a wagon train for board and for hauling his carpet-sack and gun. Dyer, forty-nine and half-blind, walked the six hundred miles to Denver.

On his last night on the plains, someone stole his other pair of pants, containing his pocket knife and his money (about \$2.50). He arrived in Denver June 20, where he met his son Elias.

Rev. Kenny of Denver invited Dyer to preach that Sunday. Having just learned of the Civil War, Dyer declared that a sinner's repentance—like that of the rebels—must be "unconditional."

He swapped his watch for "flour,



"Father Dyer's Church," Methodist, begun in 1880. "The Snow-Shoe Itinerant" preacher wrote about it, "I nailed the first shingle and did more work on it than any other man." Cost of lot plus church: \$350.00. Think of the souls saved and the sermons preached inside.

side-bacon, dried apples, sugar, coffee, and salt enough to save it," plus a few cans of fruit. His son gave him a buffalo skin and a quilt, and he set out for the mountains. He planned to return East in September. (He lived in Colorado until his death in 1901.)

He headed first for Buckskin Joe, where the Phillips' Lode was causing great excitement. It was on



this trip that he first saw South Park, where he was to live and work for so many years. He preached wherever he went, often several times a day. Dyer was appointed supply pastor in September.

WALKING, as always, he crossed the Divide, stopping to pray atop Mosquito Pass. When he waded the Arkansas River, he took off his boots and "thought the top of the cold water would cut my legs off." At Kent's Gulch he found some one hundred men, one with a family. Dyer asked if he might preach in this man's new house. "You can, sir, when I get the roof on," was the reply. On the following night, the house was filled to overflowing to hear the first preaching in that area.

On his way to Washington Gulch, Dyer overtook a pack train, with one burro carrying twenty gallons of whiskey. "Well, I passed on," he wrote, "and for once got in ahead of the whiskey." The first man he saw was dressing a grouse. Dyer greeted him with, "Did not you expect a Methodist preacher would be on hand as soon as you had chicken to eat?" After dinner, he preached at the grocery to a crowd of forty men (which grew to one hundred), jacks, mules, and ponies. During the service, a mule stuck his head into the tent and stole a loaf of bread, but the men

tied him and made him give it up.

Dyer preached three or four times a week, prospecting—without success—on the side. His circuit took two weeks. Often he preached in saloons, declaring that there was no good reason why he should not try to reform sinners where he found them. During the winter months he traveled five hundred miles afoot by Indian trails, preaching three times a week. There was a stage, but the fare was ten dollars each way from Buckskin Joe to Denver. Dyer could cover the two hundred miles in two-and-a-half days. "If I did not make money, I could save some." He had weighed 192 pounds when he left the States; he now weighed 163 and his eyes were much better.

The following April he bought a cabin in Lincoln City. It had a pine pole bedstead, a table, and two boards for a cupboard, plus some tin cutlery, a coffeepot, a frying pan, and "a pot for boiling vegetables—when I had them." He was proud of his library, too—"the Bible, hymnbook, and *Methodist Discipline*, with two of our weekly *Advocates* and the *Rocky Mountain News*. I tried to keep up with the times."

People stayed so short a time in one place, he decided he could only "get everybody out, and then preach the truth burning hot." He



would announce preaching for that night and then, ten minutes before time, would go along the gulches to cabins and saloons, "step to the door where they were at cards, and say: 'My friends, can't you close your game in ten minutes and come and hear preaching?'"

That Christmas he had a run-in with the citizens of Lincoln City. They had invited him to dinner, then expected him to stay afterwards for dancing. Dyer had one word for dancing: "wicked." He tried to leave politely, and at last made his escape. But just at daylight the men, who had been drinking heavily, routed Dyer out of his cabin and made him go to the saloon, where he was told he must either treat or make a temperance speech.

Dyer, dark eyes flashing, told them he would make the speech. He did. He told them they should be ashamed for their families to see them in such condition. The men stamped and cheered. "And next, if we were not so drunk, we would not be here." Cheers again. "And if we were a little drunker, we could not do as we are now doing." More cheers and shouts of "That's so!" were followed by a rousing vote that everything the preacher had said was true. The men passed the hat and collected \$20. "I thanked them," Dyer said, "and went home."

In March, 1863, he was appointed to South Park, Montgomery, Buckskin Joe, Mosquito, Fairplay, and Tarryall. By now, he traveled on snowshoes (actually skis) which he made himself. They were heavy, nine to eleven feet long and required a pole to knock off the accumulation of snow. He could travel only from 2 A.M. until 9 or 10 A.M., since the snow would not bear his weight in daytime, even on skis.

HE continued to prospect when he could, still unsuccessfully, and carried the mail from Buckskin Joe to Cache Creek via famous California Gulch for \$18 a week. It was the first year he had made any money. The mail weighed 23-26 pounds, plus five to seven pounds of express. It was a hard winter, snowing until June, with the trail covered with from three to twenty feet of snow. Dyer made the trip over and back once a week.

Often men asked to accompany him, since he knew the way. One man gave out, and Dyer dragged him into Oro City with difficulty. He was later to be one of the mob which killed Dyer's son, Judge Elias Dyer.

Once an old man would have died except for Dyer. Dyer overtook him and a companion in the midst of a blizzard. The old man had given

up. Dyer left mail sack and snowshoes and led him about three hundred feet up the mountain, then returned for sack and skis. Another three hundred feet ahead with these, back for the old man, and so on until he finally got him to the top. Gratefully the man told Dyer he would remember him when he struck it big. Dyer never heard from him again.

A sudden spring blizzard caught him near Evans Gulch. Dyer took off his skis, stuck them into the

snow, and braced himself against them as the wind whirled down upon him. A white wall of snow some ten feet high struck him, but he held on, covering his nose and mouth in order to breathe. At last when the fury of the storm had spent itself, he set out again. The wind had blown the snow from the rocks, so he had to carry his skis, and it was impossible to face into the continual wind. He left the Indian trail, but came to the end of a precipice. Turning to go back, he lost his footing and shot over the precipice. Holding his snowshoes under his arms for balance, he said aloud, "‘O God, into thy hands I commit my soul, my life, my all; my faith looks up to thee;’ and then, with composure, I let go."

Six to eight feet of new snow engulfed him. His feet struck the hard, old snow beneath, and he shot down the cliff "at railroad speed." At last he came to a halt, rose, and made his way blindly down the mountain on his skis. The wind blew so fiercely that "for rods there was no need of taking a step. My shoes ran like skates."

His feet were frozen, and he was confined to his cabin for two weeks, applying poultices of balsam sapling bark. He enjoyed his enforced rest and sent a request to "H. A. W. Tabor, our storekeeper—now ex-senator—and offered to pay him six-

Dyer arrived in Denver in 1861 and headed for Buckskin Joe. At the top of Kenosha Pass, he first saw South Park, where he lived and worked for so many years. He called it "Eden," and wrote that "from this point is a view of grandeur never to be forgotten."



teen cents a pound for corn to make hominy, which I considered a luxury."

Dyer carried the mail until August of 1864 and was also agent for the *Rocky Mountain News*. Once he joined a posse seeking Texas "Secesh" soldiers who had robbed the Denver stage of \$2,000. He left the group at Hartsel and headed for Fairplay after covering eighty miles in two days. "This was my entire experience in fighting rebels."

That was the summer of the Indian uprisings on the plains. No mail or supplies came through for almost six months. Flour went to \$40 a sack. Dyer decided to sell a sack he had on hand, and tried to buy a pack pony. He could find only a pack cow so bought her instead, loaded her with the flour and started out. A friend volunteered to help. "We tied a long rope around her horns . . . and he took the lead and I drove. The cow got on the warpath, and bawling, took after him on a downgrade. He ran as fast as he could, and I held as well as I could; and the cow jumped as high and as far as she could." At last the cingle broke and the flour fell into the street. Contemplating the scene, Dyer decided to "give up the idea of trying to feed the hungry with temporal bread, and confine myself to dispensing the bread of life."

HARD times followed the war; there were grasshopper plagues, unproductive mines, and poor people. Once during the summer Dyer forded the South Arkansas River near present-day Salida. His horse lost its footing, and he was thrown into the river. Men on the bank helped him recover his horse, and after supper the preacher, nothing daunted, spoke to them in dry clothes and bare feet.

In 1875, he made his first trip into New Mexico. That winter, returning to Denver by stage, he struck up an acquaintance with two discharged Negro soldiers. One declared himself a Baptist, one a Methodist, and Dyer led them in hymns all the way.

He was proud of his cabin at Mosquito; it contained a real window with six panes of glass! When he came in from his circuit, he would bake a cake in his frying pan in the fireplace and add meat, coffee and canned fruit or dried applesauce for a special treat.

With his own hands he built a chapel at Colorado City, but did not get it completed in time for the Methodist Conference of 1867, so they held a camp meeting nearby. Cheyennes and Arapahoes were on the warpath, and the thirty members from Denver came armed.

Following the Conference, Dyer



took Bishop Ames around his district. Dyer drove the wagon in which the bishop rode, while Rev. George Richardson accompanied them on horseback. They passed several Indian camps and watched miners panning for gold.

The bishop wondered about traveling on Sunday, but Father Dyer (as he was called by everyone in Colorado) assured him that it was sometimes necessary to get where you were to preach.

On November 7, 1870, he married Mrs. Lucinda P. Rankin of Cherry Creek and took up a homestead.

The greatest spiritual struggle John L. Dyer had to face came when he learned that his son, Judge Elias F. Dyer, had been murdered on July 3, 1875, in the log court house at Granite in Lake County. He thirsted for vengeance and experienced terrific agony before he could reconcile himself. The death haunted him throughout his lifetime.

He was appointed to the Breckenridge circuit in 1879. The county then extended from forty-five miles west of Denver to Utah and Wyoming. Seven counties were later carved out of the territory. It was a time of Indian scares (the Meeker massacre occurred that year), and a brief mining boom in Breckenridge. It was then that Dyer built

the church which still bears his name.

Age was slowing him somewhat, but it never dampened his spirit. For a time he was Senate Chaplain in Denver. But in 1885, when he was seventy-three, he learned on a visit to Breckenridge that there was no preacher—so he stayed two years, preaching there twice on Sundays, every two weeks at Lincoln, and four times a week in the surrounding towns.

For the first time in his active and adventurous life it occurred to him that he might be getting a little too old for the job. So he immediately began writing his book, *The Snow-Shoe Itinerant*.

John L. Dyer's grave, and those of members of his family, lies in the pretty little cemetery at Castle Rock. Even here, on these white marble stones, the imprint of his strong personality is evident. The marker for son Elias declares in ringing tones: "A victim of the murderous mob ruling in Lake County." And on his own marker, which faces steadfastly to the north and to whatever the fortunes of wind and weather may bring, are carved the words:

A sinner saved by grace  
all Glory be to God  
the Father Son and Holy  
Ghost. Amen.



## EVALUATING YOUR EFFECTIVENESS

A PHYSICIAN doesn't treat members of his family when they are sick. Rather, he wisely realizes that his emotions are so involved in his concern for his loved ones that he might be unable to prescribe rationally the right medication.

Ministers should follow this example of doctors. A pastor should refrain from asking his wife, son or daughter to evaluate his effectiveness as a church leader. For they love him and would tend to overestimate his strong points and to minimize his weaknesses, such as ineffective sermons.

Moreover, it is not fair for a preacher to expect his relatives to assess his messages. For if they criticize him, he may react negatively to the loved one rather than appreciate the judgment. Rather than realize they are trying to help him overcome faults, he may feel hurt. Arguments and conflict may result.

Nor is it wise for congregation members to point out the faults to a minister. Tensions and friction have been created when church members—sometimes well meaning, other times motivated by some petty reason—have said, "Now, preacher, I'd like to tell you about

a bad habit, in good faith, of course."

Yet, pastors need to check their growth, and they are unable to examine themselves with a detached perspective. They don't know that they drop their voices at the end of each sentence or have gestures which detract from their message. Who then should a minister turn to for a needed evaluation?

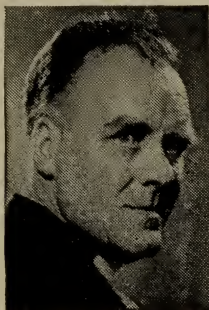
One approach for the preacher who desires to improve himself is to seek the aid of an impartial outsider, such as a high school or college speech or English teacher. The request for evaluation should be on a professional basis. A minister should pay the teacher \$5 or \$10—or possibly more—to come in and analyze his sermon on a particular Sunday. Perhaps our church colleges could provide teachers to do the evaluations.

Such an evaluation can cover many points.

There is a tragedy when speakers fall into poor pulpit habits and lose their power.

A preacher always can improve. In fact, he needs to strive to communicate the gospel in the best way possible. Otherwise he is failing to stand in the tradition of the Word—Jesus, the Son of God.

# PREACHING CLINIC



By **JAMES T. CLELAND**

*Dean of the Chapel  
Duke University, Durham, N.C.*

## The High Spot in the Service

**H**AVE you ever accepted an invitation to deliver a series of sermons or lectures and, once you were committed, found yourself jockeyed into the position of having to give several more? I once contracted for six talks and ended up delivering fourteen. While the soliciting minister was out playing golf, I was sweating over the creation of five radio meditations, a youth breakfast oration, a young adult address and a college sermon. That divine will see me no more, if I have any say in the matter. But

one sometimes learns from experience, so that I was almost ready for what nearly happened last summer. I had agreed to deliver five sermons at a ministers' conference. Once my name was down on the dotted line, there came the follow-up: Would I also deliver four lectures on preaching? I was set to yell: "No! A thousand times 'No'!" But I'm something of a Christian sucker, so I compromised. I offered "to moderate four 'Homiletical Bull Sessions.' Would that do instead?" It would. I did. I'm glad. It was fun, certainly for me. The "bulls" were in fine fettle. One day to start them snorting and pawing, I threw out the question: "What is the high spot in the service?" What would you suggest?

Most of those present, unsurprisingly, voted for the sermon. It is the inevitable answer from within the Protestant tradition. The pew believes it, even beyond the non-liturgical denominations, judging from questionnaires filled out by the laity. That makes me wonder all over again why much preaching is so flat, so shoddy and so boring. I still think I had a point in a column, published in this spot some years ago, which I labeled "The Sermon as Penance." I suggested then that the biblical message may be wrong,

but it is not dull. It is exciting stuff. None of you reacted epistolarily, one way or the other. Someone has cynically defined a sermon as something a minister would go three thousand miles to preach, but would not cross the street to hear. What a blessing the laymen don't feel that way!

A few of the ministers suggested the hymns. I can appreciate that, because some of the happiest services I sat in with you overseas were song-fests of a Sunday evening. I believe in "gospel" hymns and in children's hymns. Last summer a morning service in an Episcopal Church in Canada closed with "Jesus Loves Me! This I Know." I sang it with tears in my eyes; I can't recall when last I heard it in a service. Probably that is because I frequent academic ecclesiastical diets of worship.

One person nominated the Benediction. This puzzled me at first. Was he just glad the service was over, like the student who chose "Lord, Dismiss Us with Thy Blessing" as his favorite hymn? Yet the Blessing, pronounced with spiritual understanding and with love for the brethren, is a moving experience. It can be climactic.

To my joy, and relief, three ministers chose the Offering as the high spot in the service. I agree. Some of you are probably reacting: "God forbid!" There are not a few ministers (and laymen) who look upon the offering as, at best, a necessary evil; as, at worst, an unavoidable

misfortune. Genuine efforts are made to subordinate it. Many kirks (e.g. in Scotland) take it up at the door as one enters. That keeps the pastoral penny out of the service proper. Other churches swallow their distaste by honestly calling it a "collection"; gather it from the pews, beginning at the front; carry it out the back door; and never place it on the altar or the holy table. Cash is necessary to run the joint, but why mix up the filthy stuff with holy things? There is a stupid honesty about this attitude. But it shows a lack of theological understanding, a fake spirituality, which does not begin to grasp the implications of the Doctrine of the Incarnation.

The Offering following the preaching of the Word can be, should be, the symbolic rededication of the congregation to God and His Christ, to the Church, and to the ongoing ministry of the gospel in the world. What else in the service gives the worshiper a chance of individual, yet corporate, response to the re-heard, re-accepted demands of his faith? Some churches still make a habit of the "Altar Call." That brings in the new convert or the lapsed. But is there no place, no act, no visible affirmation for the conscious, week by week, willingly renewed devotion of the faithful believer who makes up most of those present on the Lord's Day? The Offering recaptures the note of sacrifice, but *nota bene* which sacrifice it is: the



thank offering as a glad response to the blessed experience of a divine goodness. It is the "Te Deum Laudamus," the "Hallelujah," the "Praise God from Whom All Blessings Flow" in monetary form, to be placed on the holy table in the presence of God, thus transforming the table into an altar. In fact, the bills and the coins *are* the people. "This is me" (or "I," if you are pedantic) lying on a plate on the altar, willingly given to God.

For the sermon is not *the* important fact in the service. The response to the sermon is. That response can come after the service, when someone knocks at the door of the vestry and says "Chaplain, I

had better have a talk with you." But should there be no spot *in* the service for a response? I think so; so did three participants in that bull session. The Offering seems logically, theologically, and psychologically, it.

This is no Clelandian innovation. Episcopalians and Lutherans have located the Offering after the sermon for years. A Baptist and a Congregational-Christian Church here in Durham have recently done so. But don't you do it, unless you believe the reason for it and can preach some teaching sermons to explicate it for your people. Maybe, as at that conference, three per cent of you will agree.

## A SIMPLE SERMON

When it was announced that Air Force Chaplain Harry Johnson's text for the Sunday service would be: "Been Here. Had a Good Time. Gone" much interest was aroused. The subject proved to be an inscription on a tombstone. It was the inspiration for the sermon.

And Chaplain Johnson had learned from his Korean experience that in a sermon the simplest words and sentences ought to be used. As a result this sermon was a masterpiece in simplicity. "Been Here." Yes, I've lived. "Had a Good Time." Well, that depends. How do you have a good time? Primarily by living a useful and helpful life. "Gone." That time must come. Then we receive our reward for the life we have lived.

The sermon was so simple and so interesting, so helpful, that my twelve-year-old grandson repeated it almost word for word to the family.

—Mrs. W. T. Bacon

"Lord, thou knowest how busy I shall be this day; if I forget thee, do not thou forget me."—Prayer of Sir Jacob Astley on the morning of the Battle of Edgehill.





Professor Masatoshi Fukuda of Tokyo Union Theological Seminary holds a session of his class in Practical Theology at his home around tea and dessert.

## Operation Centurion

By Robert F. Hemphill

U.S. MILITARY chaplains the world over are receiving information about Operation Centurion ("For I am a man under authority . . ." Mt. 8:9), a project undertaken by the Pentagon Chapter of the Protestant Men of the Chapel. The objective of Operation Centurion is to round out the Ivan L. Bennett Scholarship Fund, established in 1952 by U.S. servicemen in Japan and dedicated to the cause of Christ through the assistance of

deserving students at the Tokyo Union Theological Seminary.

The Fund was named in honor of the former Chief of Army Chaplains, now retired, who during his tour of duty in Japan had sparked American servicemen's interest in the religious training being accomplished by the Seminary. Tokyo Union Theological Seminary, then shaking off the effects of World War II, had been founded in 1943 by the United Church of Christ in

Japan, known as the Kyodan. It is today the largest of six seminaries recognized by the Kyodan, and as such is the principal training ground for Protestant ministers of the Gospel in Japan.

The goal of the Bennett Fund was set at \$100,000 and has been half achieved through the gifts of members of the U.S. Armed Forces. Until the present, however, there has been no widespread, coordinated effort to put it over the top. The Protestant Men of the Pentagon (known familiarly as the "PMOP") are determined to reach the goal by Easter, 1962, and are enlisting the participation of other Protestant men's groups in military chapels everywhere. They reason that thousands of American military personnel have been stationed in Japan and have experienced there opportunities for dynamic service to Christ in a land which is not yet Christian. They note that while the income from a \$1,000 investment in Japan is sufficient to meet the needs of a seminary student for one year, the present level of the Scholarship Fund is inadequate to the existing and future requirements. The Seminary has slightly less than 200 students, many of whom undergo startling privation to continue their theological studies.

PMOP members are hopeful that the response to Operation Centurion

will be sufficient to reach the goal of \$100,000, and additionally to endow two faculty chairs at the Seminary, each honoring an outstanding American Christian serviceman.

The PMOP was organized in April, 1961, drawing members from all services and from the civilian element as well. Operation Centurion is the first major PMOP project. As a continuing responsibility, the PMOP arranges weekday religious programs for the Pentagon Protestant community.

Further information about the project may be obtained from one of the following:

Col. Brooks W. Booker, Jr., USAF, Pres., PMOP, Room 2C-941, Pent. Washington 25, D.C.

Lt. Col. W. Fred Long, Jr., USA, Proj. Chm., PMOP, Rm. 1-D-527, Pent. Washington 25, D.C.

Capt. Kenneth L. Butler, US Navy, Secy., PMOP, Room 2-D-840, Pent. Washington 25, D.C.

Those desiring now to send money may do so directly to Captain Butler.

Make checks payable to:  
Interstate Building Association  
Account Number E-551450

### Credits

Pictures—page 8, 11, Elizabeth Shafer; page 18, Tokyo Theological Seminary; pages 48-57, U.S. Army and U.S. Navy.





## HOW THIS SERMON CAME TO BE

The sermon, "Under the Shadow of the Mountain," was not only written but preached during the month of August 1961.

The sermon was prepared for several basic reasons:

(1) The great Bible accounts and experiences have always been a source of dynamic help to those who take time to read them and understand them.

(2) Even though the accounts as recorded in the Holy Bible focused on experiences which took place centuries ago, the lessons which may be learned and the truths which center on specific teachings are as applicable in our present period of history as they were then.

(3) In a time when so many decisions are made over which apparently the masses of people have little control, to emphasize again the need for personal decision and commitment seemed imperative.

(4) To close such a sermon with an assurance of a fulfillment of an ancient promise of spiritual enfoldment and comfort was desirous for the people.

The need for commitment and assurance took precedence in my mind over a discussion of theological dogma and doctrine. It was felt that a need for personal decision, even in the face of crisis, was needed in order to keep the inquiring from blaming God for everything. Thus, the lessons, combined with personal decisions and enfolded by the comfort of God was the basic incentive.

\* \* \*

## IF I HAD ONLY ONE MORE SERMON TO PREACH

Chaplain Homiston's sermon is the first in a series of sermons we plan to publish in THE CHAPLAIN on the theme: "If I Had Only One More Sermon to Preach." The thought of our committee was: If I had just this one sermon left, what would I say? What are the essential things I'd like to say to this audience? What is the faith that is the bedrock of my life which I'd like to share?

We believe this will make an interesting series. Chaplain (Col) Ed Kirtley, Fourth U.S. Army Chaplain, wrote us facetiously: "This will not be too difficult for me; I have been preaching one sermon for a long time."

# Under the Shadow of the Mountain

Text: *I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth* (Ps. 121:1, 2. KJV).

**A**N OLD spiritual says,  
“Sometimes I’m up, sometimes  
I’m down, Oh, yes, Lord!  
Sometimes I’m almost to the  
groun’, Oh, yes, Lord!”

In the great music of the spiritual is expressed the basic emotional turbulence and wide range of feelings which characterize all of us.

I stood one day in the lowest spot of the United States—Death Valley. The sky was without cloud and the sun was a blazing ball of fire, burning itself into the scorched sand. Poisonous alkaline water reflected the grey of the desert mountains and the blue of the sky. Heat waves danced on the surface of the shallow pools and appeared to race across the desert sands.

Off to the west rising up in all of its magnitude and beauty was Mount Whitney. It was silhouetted against

the skyline like a giant pinnacle of strength. Its great head was snow-crested and in the sunlight reflected, like a million prisms, the sparkle of its ice and snow.

As I drove out of that blast furnace of heat, I traveled mile after mile toward that distant mountain. I crossed creeks and saw cattle grazing. Lazy dogs were lying in the shade of cottonwood trees. Sheepherders moved their flocks slowly across the slopes, but always everyone and apparently everything had its focus in and toward the distant mountain. Turbulent storms were born on its crown. Hot winds sweeping across the desert wastes were cooled on the mountain’s icy slopes and the dry winds which caked the earth and blistered the lips of the amateur picked up moisture with a new burst of freedom.

The experiences of the valley reflected the mood of the mountain. Torrential streams raced from its icy slopes and flooded the valley. Stinging winds, sweeping across its frozen walls chilled herder and cattle alike.



Through the centuries, men have frequently turned to the mountain for inspiration, for strength, for convalescence, for courage. Many years ago, Harold Bell Wright wrote a book called *The Shepherd of the Hills*. The main character in that book was told about the loss of his son. Just at dawn the following day, with his shepherd's staff in one hand and a Book under his arm, the old shepherd left his cottage and walked out with his flock. He read again the great passage of scripture,

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber" (Ps. 121:1-3. KJV).

As the long shadows lengthened into the gathering twilight, and the hush of evening settled over the great valley; when the sun was lost completely behind the western hills, and the first evening stars began to appear, the old shepherd returned. But the lines on his face were not as deep and the mallet and chisel which had etched these lines of sorrow and suffering had relented. The chiseled countenance was soft and gentle. The old shepherd had found a source of strength and power and courage in the mountain which he did not have at dawn.

The Holy Bible is filled with stories and accounts of religious experiences and highlights in history which center around the great

mountain peaks of the world. Let us look at a few of these.

## I.

Look first at Mount Carmel. If there ever was a moment of high drama in the history of the world, it was when the ancient prophet, Elijah, issued a challenge to idolatry. The king was Ahab. He was married to a woman who has gone down in history as the epitome of cruelty, brutality, and feminine cunning. Her name was Jezebel.

Characteristically, the first question which Ahab, who was one of the great trouble makers of his time, asked Elijah was,

"Art thou he that troubleth Israel?" (1 Kings 18:17. KJV).

Apparently Elijah had had enough of the insolence of the king. It was then that he issued his challenge. The 450 priests of the pagan god, together with the people of the nation, were to meet on Mount Carmel and face the prophet. The meeting was to be in the form of a contest. An altar would be built, the sacrifice would be placed upon the altar, and then the priests of the pagan gods were to pray to their gods for fire. Elijah was to establish his altar and place upon it the sacrifice and pray to the Lord God of Israel requesting that he answer by fire.

Before the contest got into full swing, Elijah issued his challenge and said to the people,

"How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him" (1 Kings 18:21. KJV).

Nothing could have been done which excited the people any more. They loved a contest and this was one which was not only filled with deep emotion, but with high drama as well. The 450 priests had the first chance. They built their altar; they put on the sacrifice, and started praying. Nothing happened! They prayed fervently and with great ardor. They screamed, they shouted, they wounded themselves with their weapons. Still nothing happened! Elijah demonstrated his human characteristics by doing a little needling on the side. He suggested that perhaps they should pray louder. He implied that the gods were asleep or on a journey or perhaps they were having a conversation with someone. This delighted the people and irritated the priests. Still nothing happened. The Scriptures state that,

"There was neither voice, nor any to answer, nor any that regarded" (1 Kings 18:29. KJV).

It then became Elijah's turn. The altar was built, and the sacrifice was placed upon it. The prophet gave an order for the whole area to be completely saturated with water—bucketful after bucketful. The sacrifice was drenched in water; the wood was drenched in water; and the trench around the altar was

filled. Then he started his prayer.

"Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again" (1 Kings 18:36-37. KJV).

Down through the pages of history this story has come; but more important than the story and more significant than the victory, is the fact that primary forces take precedence over secondary forces. Each man and woman in his day must make a choice. It was James Russell Lowell who said,

"Once to every man and nation comes the moment to decide."

A rich young ruler came to Jesus one night seeking the answers to questions concerning creative living. He got his answer, but the choice which he had to make was too great for his soul.

The Prodigal Son had to make up his mind. The Scriptures say, "when he came to himself . . ."; in other words, when he had made up his mind as to his action and conduct, he had victory.

## II.

Take a look next at Mount Sinai. The people of Israel had been in bondage to the Egyptians for many years. Their leader had been selected by God himself to lead them from bondage to freedom. Slavery was

an historical event ever present in memory but rapidly diminishing before the urgencies of the present.

Man has always debated as to whether or not he would become lawless without law, radiant without hope, or trustworthy without trust. It was Moses, the leader of the chosen people, who was faced with these problems. He had left the great hoard of Israelites in the valley while he made his way to the top of the mountain. The way of a leader is often the way of loneliness. Lord Byron said,

"He who ascends the mountain tops shall find the loftiest peaks wrapped in clouds and snow."

Down in the valley there were those who were agitators. There were those who sought to lift themselves by deriding others. There were others who suggested the possibility that their leader was too old to lead properly and, furthermore, did not know where he was going. Large numbers of them had been among the Egyptians for so long, they felt there should be some evidence of the presence of the God-head. Therefore, to have a symbol like a golden calf to be put on some pedestal as an object to worship seemed the proper thing to do.

Moses, on the other hand, was on the mountain. There on the slopes of Mount Sinai, he received from the hand of God the laws which were destined to march down through the pages of history as the Decalogue, or the Ten Command-

ments. How long has it been since you have thoughtfully read the Ten Commandments? We talk about the challenge to idolatry and the penetrating question which Elijah put to the people. Here you have the great challenge. Let me read you words which have been interwoven into the fiber of our society and have been incorporated into the very foundations of the nations of the world.

"Thou shalt have no other gods before me" (Ex. 20:3. KJV).

Here we must make a choice as to what we actually put first in our life. Day by day, we must make that decision. No one else can make it for us.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain" (Ex. 20:7. KJV).

One feels the turbulence of the mountain stream as it pours itself in wild torrents into the valley as one reads:

"Remember the Sabbath day, to keep it holy" (Ex. 20:8. KJV).

"Honor thy father and thy mother . . ." (Ex. 20:12. KJV).

In the twentieth century as perhaps never before we need a revival of those laws which were born on the crest of the mountain called Sinai. Many nations and men have sought to live by other standards than those which were incorporated

in those basic laws, only to discover that if one does not live by them he destroys himself.

### III.

Once again, take a look at the Mount of Olives. Jesus and his disciples had shared together the Passover Feast. Their last supper had been eaten together. Out of that experience has come the most meaningful and sacred of the great sacraments of the church, the Lord's Supper.

The Scriptures say that after they had sung a hymn, Jesus, together with his disciples went out to the Mount of Olives. What a sacred spot the Garden of Gethsemane has become in the minds of Christians as they recall the mental anguish and suffering which our Lord experienced there in the loneliness of the night. In order to prepare the disciples for the ordeal of the coming hours, Jesus, referring to an ancient scripture (Zech. 13:7), said,

"I will smite the shepherd, and the sheep shall be scattered" (Mk. 14:27. KJV).

Jesus even suggested the possibility that the men might lose their faith because of him that night. Rugged, impetuous Peter was undaunted in the face of such a suggestion. He said,

"Even if everyone should lose his faith, I never will" (Mk. 14:29. Phillips).

How little we really can predict the direction which our weaknesses might eventually take us! Jesus said to Peter,

"Believe me, Peter, this very night before the cock crows twice, you will disown me three times" (Mk. 14:30. Phillips).

The Bible further states that Peter protested violently,

"Even if it means dying with you. I will never disown you" (Mk. 14:31. Phillips).

But on that mountain called the Mount of Olives in the Garden of Gethsemane, Peter was to discover the weakness of his own human traits. It is exceedingly easy to protest violently concerning great principles or ideals if the opposition is not too strong, or if the popular vote indicates public approval. The test of real character is the degree to which we not only voice our protests against social ills, but also stand firm for the principles which we believe. Man, through the centuries, has given lip service to many principles and has written and been heard to voice many proclamations to which only casual service has been rendered.

It was only a few hours after Peter violently protested the possibility that he would be guilty of denial that Jesus was placed on trial. The Scriptures say that His followers forsook Him and fled. How sad He must have felt when, during the trial, with His brow wet



with sweat and blood, with the streets and courts filled with an angry mob crying for His life, He saw his closest friend, Peter, squatting before a fire in the court warming his hands with strangers. It must have been like a knife thrust into his very soul. Not once, not twice, but three times, Peter said to those about him,

"I don't know what you're talking about" (Mk. 14:68. Phillips).

"I tell you I don't know the man you're talking about" (Mk. 14:71. Phillips).

How Peter needed at that moment the great strength of the mountain. Rather, he was caught in the backwash of turbulence and violence which started on Mount Olivet in the Garden of Gethsemane.

On Mount Olivet, even Jesus saw unfolding the great laws of God which He obeyed. Certainly He was aware of the turmoil in the city. He was very cognizant of the unrest and emotional tensions which were about Him. The time was drawing very near when a climax must come one way or another. He had anticipated the moment of denial for He had said to Judas a few hours earlier,

"That thou doest, do quickly" (Jn. 13:27. KJV).

Even in the enjoyment of the dinner, surrounded by the intimacy and warmth of His own followers, the twelve disciples, He was aware that one of them would betray Him.

It would have been possible for Him to have remained silent or to have slipped out of town unostentatiously. He could have saved Himself by being something other than Himself. Instead, for days He had looked forward to the Passover in Jerusalem, even though His friends sought to dissuade Him. The Scriptures say,

"He steadfastly set his face to go to Jerusalem" (Lk. 9:51. KJV).

Now the hour was at hand. The supper was over. Judas had already slipped out into the night. The hour was late. The stars hung close over that ancient mountain as Jesus knelt to pray. There on Mount Olivet in the Garden of Gethsemane Jesus disciplined Himself to obey, for in His prayer He said,

"Dear Father, . . . all things are possible to You, please—let me not have to drink this cup. Yet it is not what I want but what You want" (Mk. 14:36. Phillips).

#### IV.

Mount Olivet was soon lost in the turbulence which moved the scene from the Garden of Gethsemane, on to a courtyard, then to Mount Calvary.

Jesus had brought bread out of the sky without a bakery; he had fed their bodies as he had nourished their spiritual souls. Life was stripped of pretense before his discerning eye, and men and women stood before him as they actually were. He had brought healing and

soundness to diseased bodies and minds. He had touched the mentally disturbed and those who were suffering from physical pain, and had brought release and healing. From the hillsides He had opened up to them the great eternal truths and principles by which man might move into a more abundant and full life.

All of these events were history as he hung nailed to the cross on Mount Calvary.

Now, centuries later, we look back upon that event and say with the song writer,

"Beneath the cross of Jesus I fain  
would take my stand—  
The shadow of a mighty Rock With-  
in a weary land;  
A home within the wilderness, A  
rest upon the way,  
From the burning of the noontide  
heat,  
And the burden of the day."

Mount Calvary was no accident nor was it a figment of someone's imagination.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jn. 3:16. KJV).

Here all of the tenderness of God's search for man comes into full and complete fruition.

No, Mount Calvary was no accident! It is from there that the tenderness, the love, the forgiving grace of an ever-present heavenly

Father pours out like a great flood to the peoples of the world.

The experiences of the valley reflect the mood of the mountains. The great challenge of idolatry from Mount Carmel; the laws of God as they are thundered across the embattlements of the nations from Mount Sinai; the struggle for priorities in the Garden of Gethsemane on the Mount of Olives, climaxing in the act of redemption which took place on Mount Calvary, stir us to new heights of dedication and action.

Man may go through life ignoring all of these great events. It is not difficult to find countless numbers of people in the sub-cellars of the world. I should not like to live my lifetime in the heat-ravaged canyons of Death Valley, ignoring completely the beauty, the loveliness, the strength and the poise of the mountain. It was the old shepherd in the book *The Shepherd of the Hills* who turned with eagerness to that great passage of scripture which reads,

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth" (Ps. 121:1-2. KJV).

Our faith is expressed and our dedication made real as we declare with the ancient writer:

"As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever" (Ps. 125:2. KJV).

# THE CHAPLAIN'S SCRAPBOOK

## STORIES

### Texas Versus Australia

The Texan kept bragging to the Australian as they drove through the Australian countryside. According to the Texan everything in Texas was bigger and better than what they had in Australia.

Suddenly a kangaroo jumped out of a clump of bushes.

"What is that?" asked the Texan.

The Australian looked at the Texan in wonder and said, "You mean you don't have grasshoppers in Texas?"

—Gene Yasenak

### Noah and Fishing

The teacher asked her class how Noah spent his time on the Ark. Receiving no response, she added, "Do you suppose he did a lot of fishing?"

"What!" jeered one small lad, "with only two worms!"

—*Baptist Record*

### As the Bible Says

After unsuccessfully cruising the jammed streets of mid-Manhattan in quest of a parking spot, a harried motorist thought to try a little psychology to aid him in his predicament. He double parked leaving this terse but entreating note of expla-

nation on his windshield: "I've been up and down this street twenty times. I'm late for an appointment. *Forgive us our trespasses.*"

Returning some time later he found a similar message—one more realistic in scope—attached to a summons for illegal parking. It read: "I've walked this street for twenty years. If I don't give you a ticket, I'll lose my job. *Lead us not into temptation.*"

—James Tully

### Police Interference

"Can't this case be settled out of court?" asked the magistrate.

"Sure," replied Mulligan. "That is just what we were trying to do, your Honor, when police interfered."

—From *The New Daily*, London

### He'd Be Proud

Said Mike at *The Mermaid*, after the cortege had passed, "A proud man he'd a been, had he lived to see his own funeral."

—R. Groves

## ILLUSTRATIONS

### New Air Force Chapel

The new Air Force Academy is scheduled for completion and dedication in the not-too-distant future. Separate chapels for Cath-

olic, Jewish and Protestant worship are contained within this great modern structure. In this, it will be unique in this country, long champion of religious liberty. Justinian I (483-565), the Byzantine emperor, besides his interest in the law, delighted in building great churches, the most famous of which is the incomparable St. Sophia in Constantinople, which rose to a height of 180 feet and was erected at a cost of \$5,000,000. So overwhelmed was he at his achievement that he exclaimed at the dedication, "I have surpassed thee, O Solomon."

Our charge is not to "surpass Solomon," but to remind ourselves of the prophet's words, "Except the Lord build the house, they labor in vain who build it."

—L. R. Priest

## God's Sign

A mother and her small boy were walking along the street and passed a large church at the top of which stood a cross. For some reason, the small boy's eyes fastened upon it and he commented: "That is God's plus sign in the sky."

## He Left a Light

Years ago in London, England, the street lights were gas and the lamplighter would come down the street with his long pole and light the lamps. Often the householder would stand at the window and watch. This near lamp would be lighted and then the lamplighter

would walk on down the street and light another. As he would travel, the householder would lose sight of him, but he would leave a string of light in the path he had traveled.

This is our business as Christians—to leave a stream of light wherever we go. "You are the light of the world" (Mt. 5:14). The world is in darkness—the darkness of sin, of superstition, of ignorance, and it needs—oh, so badly—that light!

## Make Me Like Him

Toyohiko Kagawa, that great Christian leader of Japan, now passed on to his reward, was first introduced to Jesus Christ by the missionary, Dr. Myers. One day, Dr. Myers was telling Kagawa and others the story of Jesus—how he came to earth, how he went about doing good, how he was then taken and crucified upon the cross and died a cruel death. Kagawa asked, "Is this true?" "Quite true," replied the missionary. "You mean he was killed after all his kindness?" continued Kagawa. "Why?" "Because he loved them." Kagawa couldn't get over it but knelt down on his mat and prayed, "O God, make me like Christ!"

And some of us believe God answered his prayer!

## SERMON OUTLINES

### What Is Life?

Text: James 4:14

I. Life Is a Mystery. No one com-



pletely understands it. It is like a jigsaw puzzle.

II. Life Is a Gift from God. God is the creator of life and its sustainer.

III. Life Is a Race. It involves preparation, struggle, and reward.

IV. Life Is a Journey. There must be observations, experiences and a destination.

V. Life Is Uncertain. We know not what a day may bring forth. We know not how long life is.

VI. Life Is Brief. It is like a vapor, a flower, like the grass.

VII. Life Is Eternal. Death does not end all. Jesus is the firstfruits of the resurrection.

—Anonymous

## The Three Crosses

Scripture: Luke 23:32-47.

Introduction: The three crosses are a picture of all mankind.

### I. THE IMPENITENT THIEF.

#### 1. His character.

(1) He was abusive. He "railed," or "blasphemed."

(2) He was irreverent. He came short, far short, of the reverence due God.

(3) He was selfish. "Save thyself and us." No feeling of sorrow. No sense of guilt.

#### 2. His destiny. He was DEAD IN SIN.

### II. THE PENITENT THIEF.

#### 1. His character.

(1) He was a man of re-

pentance. Sense of guilt.

(2) He was a man of faith. He believed Jesus to be pure and holy.

(3) He was a man of humility. "Lord, remember me. . . ." Just remember!

2. His destiny. He was DEAD TO SIN. Paradise was his home.

### III. THE DYING SAVIOR.

#### 1. His character.

(1) He lived a sinless life.

(2) He died a sacrificial death.

(3) He was unselfish. He stopped dying long enough to save this sinner.

2. His destiny. DEAD FOR SIN. He was restored to the glory he had with the Father. He is coming again.

## QUOTES

An assistant is a spare tire to be used when the regular is flat; an associate is on the job all the times.  
—L. R. P.

Roland Hill's two resolutions still offer a simple though profound challenge: Resolved First: Every man should live at his noblest best. Resolved Second: I will do it if I am the only man on earth.

—L. R. P.

Our best sermons are those we

cannot keep from preaching.

—L. R. P.

Marriage is evidently the dictate of nature; men and women are made to be companions of each other and, therefore, I cannot be persuaded but that marriage is one of the means of happiness.

—Victor Hugo

The more things a man is ashamed of the more respectable he is.

—G. B. Shaw

"Etc." is a sign used to make believe you know more than you do.

"It's a man's mission to learn to understand."

—Vannevar Bush

An army of sheep led by a lion will defeat an army of lions led by a sheep.

It is when man becomes aware of his personal relationship with God that transformation really begins.

—Albert Edward Day

We point to pyramiding church rolls instead of looking for real spirituality in godly living.

—*Moody Monthly*

Some people never put off a hard job until tomorrow. They put it off for good.

—Dan Bennett in *Quote*

Business is religion, and religion is business. The man who does not

make a business of his religion has a religious life of no force, and the man who does not make a religion of his business has a business life of no character.

—Maltbie Babcock in  
*Houston Times*

It is quite ironical that this most recent dip in public morality has come when we are supposedly having an upswing in religious interest. If sackcloth and ashes are in order, repentance might well begin in the house of God.

—Bishop Gerald Ensley

True religion, which is universal in character as God meant it to be, corrects prejudice and creates brotherhood.

—Bishop John Wesley Lord

A religion that is small enough for our understanding would not be large enough for our needs.

—*Survey Bulletin*

Moscow radio announces that a new kind of "Sunday school" is appearing in various parts of the USSR. It is described as a "Sunday school of atheistic knowledge," featuring courses by leading scientists.

—*Alliance Witness*

I believe that in the 1960's, 1970's and 1980's, as in all epochs of human history, reverence will be the consummatory human value, and that all the ideals of our civilization will find their proper ground

and goal in the vision of holiness.

—Philip H. Phenix

Religion is man's quest for assurance that he can live by faith and love while doubt and fear lay siege to his heart.

—Oren H. Baker

## POETRY

### **The Worker's Prayer**

Lord, let my work contribute to thy plan,

My labor serve thee and my fellow man;

May I unite with thee in heart and mind

And in thy love all compensation find.

Be thou the mediator of my cause.

I rest secure in thine unfailing laws

And know no want; I feel no empty need;

I have no hunger that thou canst not feed.

Be this my goal: a perfect work expressed,

Each task completed at my present best.

May I each day a clearer vision see

Of thy great purpose now expressed through me.

O Master Workman of mankind, I pray

That I may work thy perfect will today,

My thoughts thy tools, my life the finished scroll,

Thy love the Master touch that gilds the whole.

—Anonymous

### **As We Worship**

We stand in utter awe of thee, O God,

In this, thy house of prayer, not made with hands,

Submitting all we are to thy demands,

Submitting self to thy divining-rod.

Determine what we are, and forge the strands

Of being into something thou canst use,

And may thy Holy Spirit so infuse

Our hearts that we become thy fire-brands.

Oh, make the gospel, thy divine good news

To use, as personal as whispered love,

And as we worship may we dis-abuse

Ourselves of self, removing like a glove

Whatever makes us satisfied to choose

The earth-bound way, instead of thine above.

—Robert Williams

### **Man to Man**

We all have our faults,

I admit it, my son;

And the greatest one is

To be conscious of none!

—F. G. Kernan

### **Lost Motion**

When there's work to be done

It seems almost a sin

That we waste so much time

Getting set to begin.

—Mary Hamlett Goodman

# PRIORITIES

## What should a chaplain put first?

**F**AR TOO many people today consider life a dull round of monotonous activities, and it is for them for they have no sense of direction in working today or planning for tomorrow. Suppose you ask a modern man what he's coming to if he keeps going the way he is traveling. He may think you're crazy, or he may check up on himself and discover that life does have meaning! This is a part of the chaplain's task. He is the motivating force in the military that helps people search for meaning in life. To the chaplain is committed the "command" of the spiritual front lines.

### Prayer

The chaplain is a man of God whose primary duty is to develop the spiritual welfare of the personnel in the military. He must approach his responsibilities with a deep feeling of stewardship. He must set an example before his men by being faithful in the use of his time, talents and treasures. The chaplain is first and always an am-

bassador of God. "Expect great things from God! Attempt great things for God!"

One priority is fervent and soul-searching prayer, for the most glorious work of grace is always in answer to and through the power of prayer. Pray that God's kingdom may come, and then use every practical method to share his love and to demonstrate the power of his redeeming grace. Must we not all confess to the distractions which tend to come between us and our source of power and usefulness? Some laymen will not understand this high priority for prayer, but without it a chaplain merely attains the level of being commonplace. We face the perpetual danger of "drying up" spiritually. The personal, disciplined, continuous devotional life of the chaplain is absolutely essential.

Those who know America best attest to the value faith in God has played in the effectiveness of the lives of the people who have made this country strong. Experience proves the necessity for deliberate



and consistent cultivation of the spiritual force and moral character in life. These assets are of as much importance to the military as they are to the civilian. If man is ever to achieve the pinnacle of efficiency in this life, he must grow spiritually as well as physically and mentally. The man of disciplined character and conscious uprightness, associated with comrades and led by supervisors who command his respect, can be trusted. A spiritual obligation to God and country produces the best attitudes in which all of life, civilian and military, can thrive and produce worthwhile results.

### **Preaching**

The chaplain is a servant of God. His identifying insignia on the uniform is the cross, but his life must proclaim the glorious good news and power of God's love. We chaplains share the same subtle, subverting temptations that come to civilian ministers. Administrative activities, social relationships, promotions, and daily routine duties have a way of diverting us from our primary responsibility of living as God's ambassadors.

"Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God" (Rom. 1:1). Our commission is scriptural, and we must work out our priorities accordingly. An apostle is one "sent forth to preach the gospel." Believe it or not, people are influenced by the foolishness of preaching—the

effectiveness and quality of the message we proclaim. Chaplains cannot all achieve the same heights in elocution, important as the presentation may be. However, I raise the question: Chaplains, do we really preach? What we proclaim, that is sermon content or doctrine, is our own responsibility to determine according to our beliefs. But is the message we declare to those attending the services of worship the best possible presentation we can make in terms of preparation, organization and delivery? When we are in the pulpit to inspire and guide the thinking of people worshipping God, do we appear ill-prepared and expound in bad grammar or weak language the marvelous message of our Lord and Savior?

Chaplains must have something to say in their sermons, that is something vital, enduring and applicable. To interpret the words of life is not an easy task. It requires study, insight, and discernment into both the needs of the people and the unchanging, ever-sufficient answer God has for our needs. Considering the uncertainty of this generation in the face of the threat of annihilation, did the good news successfully meet a similar terror during the Roman persecutions? What relevance has the church to today's lack of integrity? Is materialism another name for Mammon? Has the gospel any help for the disintegrating family? Preaching can be up-to-date and the gospel is adequate.

Preaching is not only an opportunity but a responsibility. Its opportunity is to bring a great message to an audience seeking voluntarily the basic truths of faith in God. It's also the responsibility to give our finest presentation in the most logical, interesting and rhetorical manner that the message might be understood and applied to life. If our thoughts, study and preparation are defective then we cannot do justice to the heavenly light and eternal truths entrusted to our ministry. We must utilize every opportunity to the fullness of our ability, and fortify the spiritual tone of life in the face of a tottering moral society.

### **Pastoral Duties**

These are some "first" priorities of our profession, but this is not to say that the many lesser activities and responsibilities of a chaplain are not important. They are. But he needs to learn how to put first things first for only thus does he establish a solid foundation on which to build.

The effective chaplain does not "do everything himself." He can and should develop a working team spirit among his constituency. He gets others to share in the program and responsibilities of the Kingdom. The willingness and ability to work with and "through" others must be developed. It's not important that the chaplain run a good program; the essential thing is that he is a vital part of an effective pro-

gram leading men to Almighty God.

The chaplain must be near his people. Meeting people at the chapel is not enough. Our Savior visited homes and in the market places. We must be "out" where the people live, eat, work and play.

What we want to emphasize is that we are trying to help military personnel understand the ideals that have been "chasing" them since first they began to use their thinking mechanisms. Religion appeals to something basically inherent in man, and our job is to help them answer the questions that continually come to mankind. Just as the supply section is expected to have the appropriate equipment at the proper time and the engineers are expected to build runways or a road, the chaplains should be men of godly qualities, deeply conscious of their spiritual mission, possessing an ability to bring these ideas to men in the way they can understand and utilize.

The gospel of our Lord is concerned with the "whole man." Thus every concern and activity of mankind is within the sphere of interest of the chaplain. To be sure, there must be a balance in emphasis and in time. The danger lies in diluting the purpose of our ministry by much motion and little forward movement toward the ultimate goal. It would be well if in all planning, activity and effort the central aim of man's right relationship to God was the subconscious and governing priority.

## Power Word: *Koinonia*

**Church's label for one of the most exciting experiences a Christian can have. Here is what it is all about.**

MANY stereotyped thoughts about the church were changed by events that happened in World War II. Flyers were rescued by Christian natives whose ancestors had been savages. Sailors stopped in where Fiji Islanders were worshiping and found the hymns of their childhood being sung. Marines landed on rafts among men whose grandfathers had been cannibals and were greeted with Christian friendliness. In wild and unexpected places the fact of being brothers in Christ bridged the gulf of language, race, custom, and condition.

The outstanding Lutheran leader, Rajah B. Manikam, voiced the new insight of many North Americans when he wrote about his own church in India. "The Christian church of India," he said, "is part of a world church. We belong to a world-wide community of believers

that cuts through national boundaries and swings across the barriers of race and social distinctions. This is our challenge."

Many Christians of every generation have known this sense of being one with every other Christian. Such unity is one of the distinctive facts of the Christian religion. It goes back to the beginning of the church, to the New Testament itself.

In the New Testament the sense of oneness with all other Christians was closely tied to the understanding that each Christian is one with Christ. Whether referring to oneness with other Christians or to oneness with Christ, the Greek word *koinonia* was used. (It is pronounced *coin-oh-NEE-ah*.) The best translation is the English word *communion*.

The person who wishes to gain insight into the many facets of the

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oneness of Christians with one another and with Christ might begin by looking at the New Testament passages in which the word *koinonia* occurs. The list is not very long.

Acts 2:42: "And they devoted themselves to the apostles' teaching and *koinonia*, to the breaking of bread and the prayers."

Romans 15:26: "For Macedonia and Achaia have been pleased to make some *koinonia* for the poor among the saints at Jerusalem."

1 Corinthians 1:9: "God is faithful, by whom you are called into the *koinonia* of his Son, Jesus Christ, our Lord."

1 Corinthians 10:16: "The cup of blessing which we bless, is it not a *koinonia* in the blood of Christ? The bread which we break, is it not a *koinonia* in the body of Christ?"

2 Corinthians 6:14: "For what *koinonia* have righteousness and iniquity?"

2 Corinthians 8:4: "... begging us earnestly for the favor of *koinonia* in the relief of the saints."

2 Corinthians 9:13: "... and by the generosity of your *koinonia* for them and for all others."

2 Corinthians 13:13: "The grace of the Lord Jesus Christ and the love of God and the *koinonia* of the Holy Spirit be with you all."

Galatians 2:9: "James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of *koinonia*."

Philippians 1:5: "... thankful for your *koinonia* in the gospel

from the first day until now."

Philippians 2:1: "So if there is any encouragement in Christ, any incentive of love, any *koinonia* in the Spirit, any affection and sympathy . . ."

Philippians 3:10: "... that I may know him and the power of his resurrection, and a *koinonia* of his sufferings, becoming like him in his death."

Philemon 6: "... and I pray that the *koinonia* of your faith may promote the knowledge of all the good that is ours in Christ."

Hebrews 13:16: "Do not neglect a good deed and a *koinonia*, for such sacrifices are pleasing to God."

1 John 1:3: "... so that you may have *koinonia* with us; and our *koinonia* is with the Father and with his Son Jesus Christ."

1 John 1:6: "If we say we have *koinonia* with him while we walk in darkness, we lie and do not live according to the truth."

1 John 1:7: "... but if we walk in the light, as he is in the light, we have *koinonia* with one another . . ."

## What It Means

Dozens of words have been used in trying to translate exactly what *koinonia* means, for it is a rich and powerful concept.

Essentially, *koinonia* means *reciprocal dedication*. It means that each Christian is given to and for the other and to and for God. The most familiar word by which this is expressed is *communion*.

The fact that Christians are dedi-



cated to and for each other is expressed in the phrase *communion of saints*, which is a part of the Apostles' Creed. The fact that they are dedicated to and for God (and he for them) is expressed in the phrase the *communion of the Holy Ghost*, which is part of the New Testament benediction used often in religious services. In the sacrament of *holy communion* both of these aspects are present. We commune with one another and we commune with our Lord and he communes with us in the sacrament.

The people who enjoy *koinonia* are mutually given to Christ and the gospel. Because of this primary mutual dedication to Christ, they are dedicated to one another as Christ intended when he said, "... the glory which thou hast given me I have given to them, that they may be one even as we are one, I in them and thou in me, that they may become perfectly one . . . ." (Jn. 17:22-23).

### Adding Perspective

The implications of *koinonia* are fourfold: intellectual, emotional, social, and spiritual. Let's consider each in turn.

1. *Intellectual*. The intellectual facet of *koinonia* is the sharing of a common understanding of the meaning of life, the message of the gospel, the reality of divine grace, the purpose of God's action in history, and the significance of the life, death, and resurrection of Jesus Christ.

These were matters that Christians held in common. They were matters that distinguished the Christian's intellectual frame of reference from that of all other people.

Intellectually, Christians spoke the same language. They understood things that no others could understand.

In this sense we live in the same sort of world as the New Testament Christians. And we can well speak of having *koinonia* with them.

2. *Emotional*. The emotional aspects of *koinonia* can easily be misinterpreted. When the term is translated "fellowship," it can be mistaken as meaning joviality, gregariousness, or camaraderie. None of these is to be excluded from the meaning of *koinonia*, but none of them properly expresses the real import of the emotional aspect of *koinonia*.

There is a fellowship among men facing death as well as among children at a party. There is a fellowship among those jointly committed to a high calling as well as a fellowship among those thrown together aboard ship.

The emotional quality of *koinonia* relates to the feeling of unity of the believer with his Lord and of the believer with other believers. This can join itself with feelings of cheer, joy, and revelry and give them a depth and significance that they otherwise would lack. It can also join itself with feelings of sorrow, awe, apprehension, and re-

pentance and give to them a meaning and value that transforms them.

3. *Social*. The social connotations of *koinonia* show us the cohesive solidarity of the early church. The congregations shared one another's burdens even as individual Christians did.

The social habits of the Christians, while they differed in minor aspects from place to place, had a similarity of structure and purpose which set them off from the unchristian world in which they lived.

This fact is evident in the use of *koinonia* in Acts 2:42. "And they devoted themselves to the apostles' teaching and *koinonia*, to the breaking of bread and the prayers." The social emphasis of the word is predominant here, but *koinonia* is used as a transition term between teaching, on the one hand, and the common sacrament (breaking of bread and prayers), on the other. And it partakes of both of these elements—intellectual content and corporate ritual.

4. *Spiritual*. Most important of all the implications of *koinonia*—and the summation of all—is the spiritual implication. Here the communion of the individual believers is transformed into a relationship with God. The saints of the present and the saints of the past are mutually dedicated to God and to each other, and *God is dedicated to them*.

In the act of creation, God dedicated himself to mankind. In the incarnation and crucifixion (the act

of redemption), God dedicated himself to mankind. In the continuing guidance, calling, gatherings, and enlightening of the church (the act of sanctification), God dedicates himself to mankind.

Thus *koinonia* in its fullest New Testament sense means that the individual member of the body of Christ is dedicated (given) to God and to his fellow Christians, and God and his fellow Christians are dedicated (given) to him and for him.

### Plus Color and Hue

To get the nuances of meaning in *koinonia*, one should study carefully its use in the immediate and general context of each passage. By way of example, let's analyze Galatians 2:9.

1. *The general context*. In this portion of the letter Paul is explaining to the Galatians that his gospel is from God alone and is not conditioned by human factors. He does this first by showing that he did not receive it from men but from God (1:12-16). Then he shows that after he had received the gospel he did not modify it according to human influence.

He stresses the independence of his message from human conditioning under a number of circumstances: in Arabia, in Damascus, in Jerusalem on his first visit, on his missionary journey, in Jerusalem on his second visit, in Antioch, and among the Galatians themselves.

2. *The immediate context.* The use of the word *koinonia* occurs when Paul is describing his independence of human authority during his second visit to Jerusalem. He emphasizes that the church of Jerusalem knew nothing of him and his work except that he had persecuted the church and was now serving it. Paul spoke privately with the leaders of the church who, in turn, presented his case to the whole body.

At issue here were: 1) The matter of the intellectual content of Paul's gospel—justification by faith alone without the works of the law. 2) The social features of Paul's teaching—that the Gentile converts were of equal status with the Jewish Christians. 3) The emotional matter of a genuine feeling of oneness among all who confess Christ.

The statement that the leaders of the church of Jerusalem "gave me and Barnabas the right hand of *koinonia*" means then that they recognized that the intellectual content, the social implications, and the emotional fervor of Paul's gospel were the same as their own.

They did not give in to Paul, nor did Paul give in to them. The oneness that is here indicated was not *conceded*, but was *recognized* for what it was. Both groups realized their oneness in Christ and proclaimed it.

This recognition explains Paul's violent reaction to Peter's social separation from the Gentiles at Antioch later (1:11-16). To deny the

social aspect of *koinonia* was to destroy *koinonia*—the intellectual content, the emotional bond, and the spiritual glory along with the social expression.

### Contrasting Tones

*Koinonia* does not merely unite. It also separates.

It unites the followers of Christ with him and with each other. But it separates them from the world.

It means that anyone who accepts Christ as his Savior is my brother. But it does not mean that all men are brothers.

Christians should not marry non-Christians, for example, because the Christian is dedicated (given) to Christ and the church. He has a relationship that only his fellow Christians can share or understand.

But what we share with fellow Christians is not something which is or can be shared with non-Christians. The special dedication which is *koinonia* is a reciprocal dedication. The person who is not dedicated to Christ cannot share our unique relationship. The dividing is complete on every level of *koinonia*. Intellectually, the Christian and the non-Christian do not have the same language. Emotionally, the non-Christian cannot share the Christian's love for Christ. Socially, the non-Christian does not belong to the Body of Christ and can know only its outward form. Spiritually, the non-Christian does not know that God is dedicated to him.



# CHAPLAINS' QUERIES

Query: *What counts most in the Chaplaincy?*

THE chaplain was hospitalized. He had physically exhausted himself, due to overwork. The medic, standing beside his hospital bed, asked, "What did you get out of it? You have worked yourself into complete fatigue. Who cares? Who appreciates it?"

Words cannot convey the true spirit of greatness embodied in the chaplain's reply. "I get out of it the satisfaction and joy of having led others to Christ and the altar of service. To me that is what counts most in the Chaplaincy."

There is a famous and beautifully constructed college for girls outside the city of Nagoya, Japan. At the beginning of World War II, the Imperial Army High Command planned to take over the facilities as a basic training center for the Japanese troops. The president of the college labored tirelessly to prevent this. He personally contacted the father of every graduate. He talked before business and civic organizations in Osaka, Nagoya, Yokohama, and Tokyo. He pleaded that the college had been built, maintained and supported by Protestant Christians from the United States. Like the chaplain, he also

became a victim of complete physical exhaustion. So, what did he get out of it? Who cared? Who appreciated his efforts?

Following his admittance to the hospital, his students redoubled their efforts to secure permission for the college facilities to be used for non-military purposes. As a result, the college was designated as a National Red Cross Center. The staff was largely composed of girls who were graduates. Their purpose was to relieve suffering, minister to the sick and wounded, and make supplies essential to nursing activities.

The fulfillment of the president's wishes was not due to his militant campaign, but the result of his lifetime efforts to teach and practice the gospel, and to instill in his students a Christlike love for all human beings.

What counts most in the Chaplaincy? The greatest reward of selfless service is in helping others to achieve the goal of Christian love for all mankind. And to instill within the soul of man a loyalty to and love for our Savior, Jesus Christ, so strong that men everywhere will discover the true spirit of brotherhood.



## What about Communism in Our Churches?

**No time left to perpetuate myths which can destroy us.**

TWO Episcopal laymen were having a troubled conversation at the headquarters of the Justice Department in Washington, D.C. One of them was a newspaperman. The other was a high official of the Federal Bureau of Investigation.

"I think," said the reporter, "that this thing is getting serious."

"So do I," said the FBI man.

He paused and stared out of his office window at the throngs of springtime tourists on sun-bathed Pennsylvania Avenue.

"It would certainly be ironic," he said, "if a job which the Communists couldn't do for themselves should be done for them by the very people who profess to be their worst enemies."

The two men were talking about a campaign which threatens to weaken and demoralize America's churches by planting in the public mind the suspicion that they are overrun by Reds.

This campaign is not being conducted by Communists. It is being carried on by men and organizations which claim to be militantly anti-Communist. But the FBI has evidence that the Communists are as delighted with the results as if they had planned the whole operation themselves.

Sapping the vitality of Christian churches has always been a major Communist objective. In every country where the Communists have gained power, from Russia to Cuba, the objective is being pursued openly, with acts of persecution and harassment against churches.

In free nations like the United States of America, Communists cannot attack Christianity directly. But they are constantly alert for opportunities to disrupt churches by more devious methods.

One obvious method is to infiltrate the churches by having disguised Communists work their way

up to positions of leadership, particularly in the ranks of the clergy. The Communists undoubtedly have tried to do this. But they have found that it is much easier said than done. Communism and Christianity are diametrically opposed in their basic beliefs about God and man. As a practical matter, it is enormously difficult for a Communist to pose convincingly as a dedicated Christian even for the space of one conversation, let alone through the long years of seminary study and pulpit service which are required of any man who becomes an influential leader in U.S. church life.

Another method which the Communists have tried is duping well-meaning Christian clergymen into lending their names to Communist-front projects.

Dr. Ralph Lord Roy, a Methodist minister, has been conducting a study for the past six years, under a grant from the Fund for the Republic, to determine what success the Communists have had in this direction. His extensively documented research is reported in a book, *Communism and the Churches*, recently published by Harcourt, Brace.

Dr. Roy sums up his findings in these words:

"Since 1930, there has been an estimated total of well over 500,000 ordained clergymen in the United States. Of these . . . the proportion who have been affiliated with Communist efforts in any way whatever has been exceedingly small—per-

haps slightly over 1 per cent.

"The number who have been Communists, or persistent—and identifiable—fellow travelers, has been minute, in spite of continual efforts to involve clergymen in the Communist apparatus. Today, perhaps twenty-five of this number remain—or approximately .007 of 1 per cent of American ministers. And most of these are not serving pulpits."

The FBI has not commented on Dr. Roy's specific figures. But it strongly agrees with his basic conviction—that the Communists have made very little headway in their thirty-year effort to penetrate American churches.

Not long ago, FBI Chief Inspector William C. Sullivan delivered speeches in many parts of the nation, warning Americans not to be taken in by charges that their churches are infested with hidden Reds.

"These allegations have served to create the impression among many Americans that the Protestant denominations in particular have been subjected to alarming infiltration and influence," Sullivan says.

"But this is a patent falsehood. The truth of the matter is that the Communist Party has *not* achieved any substantial success in exerting domination, control or influence over America's clergymen or religious institutions on a national scale.

"America's religious institutions are one of our most formidable

bulwarks in the crusade against communism. There can be no question as to the loyalty of the overwhelming majority of the American clergy to the nation, and the fact that they have been among the most consistent and vigorous opponents of communism."

Mr. Sullivan is not making this statement on his own authority. He is speaking with the full approval and personal backing of FBI Director J. Edgar Hoover. Mr. Hoover feels that self-appointed vigilantes, who hurl reckless charges of Communist infiltration against the churches, are unwittingly but effectively serving the Communist cause.

The Communists apparently feel the same way. The FBI has observed that they are very unhappy about Mr. Sullivan's speeches.

"This should not surprise anyone," the high FBI official said. "The Communists are in favor of anything that will weaken America's churches and discredit their leaders. They know that in the present climate of public opinion, having Americans *believe* they have infiltrated the churches is almost as effective in sowing discord and dissension as an actual infiltration might have been."

The question that arises at this point is: Why are supposedly militant anti-Communists thus playing into the Communists' hands?

Some churchmen may be tempted to give the vigilantes a dose of their own medicine by hinting darkly

that they *could* be hidden Communist agents, wearing the perfect disguise of rabid Communist-hunters. But however plausible this suspicion might be made to sound, there is no evidence to support it.

On the contrary, the evidence indicates that the charges of "communism in the churches" are being made by genuine, if extreme, conservatives, who are incensed at the social pronouncements of such Christian bodies as the National Council of Churches of Christ in the U.S.A.

In a recent letter to the clergymen of his diocese, Episcopal Bishop William Crittenden of Erie said church members must learn to "be on guard" against "unwarranted attacks on Christian clergymen of unquestioned repute."

"Let us fight communism to the utmost," the bishop said, "but let us do it by trying to correct the injustices upon which communism feeds, not by unfounded accusations nor by twisting the truth to accommodate our point of view."

Other Episcopal bishops have commented similarly on this specific problem in the past few months. The Communists may learn to dislike these courageous bishops almost as much as they dislike Chief Inspector Sullivan of the FBI and his colleagues.

Are there really Communists in our churches? Perhaps a better question to ask ourselves is: Who are the people who are really helping the Communists today?

May  
Fellowship  
Day



By **DOROTHY MACLEOD**  
*General Director  
United Church Women  
National Council of Churches*

Theme: **One Family Under God: *Who Is My Family?***

FOR the twenty-ninth year women of many different churches in hundreds of communities across the nation and, we trust, in many groups of PWOC will come together for the third special day in the program year of United Church Women—May Fellowship Day. Facing urgent issues together is stimulating; common worship is refreshing and brings a renewed dedication to the oneness, mission and ministries of the Church.

**One Family Under God: *Who Is My Family?*** This year's theme represents both affirmation and question. It commands us to test the affirmation heard repeatedly from our pulpits, and denied as repeatedly in our streets. If the affirmation is true, it calls us to pursue the twin questions: Who then is my family, my community family? What does this say to me?

The theme completes the cycle which began with World Community Day when as church women we turned our thoughts toward our neighbors to the south and their urgent need of "Freedom to Know"; and will continue through the World Day of Prayer when our prayers go out to that world which "God so loved." On May Fellowship Day, with insights deepened by the far look, we will concentrate upon the world in our own community, the families living on all the streets in our town. From the observance of this Day may church women, united, become more worthy and effective channels for God's love for every man.

Who then is my family? And what is it to care for them?

I, a suburban mother, ask:

I, a lifelong resident of a small town, ask:



- I, a Negro professional woman in the Midwest, ask:
- I, a newcomer from a farm, ask:
- I, an Indian American, ask:
- I, a stranger recently arrived from Syria, ask:
- I, a housewife, my children grown, and with leisure time, ask:
- I, a Protestant woman of the chapel, ask.

He hath made of one blood all nations of men for to dwell on the face of the earth . . . "we are indeed his offspring" (Acts 17:26, 28). This is God's answer to our question: "Who is my family?"

Modern science has given its answer, too. It tells us that the basic characteristics of man, regardless of race or color, are essentially the same, and that their development is largely, if not wholly, determined by the opportunities provided for the proper growth of each of them: body, mind, and spirit. If this be true, is not this answer also of God, for God is truth?

In a divided world on the brink of either tragedy or a great new era of enlightened thought and action, can we do less than dig deeply into these basic questions? Could it not be that the answers you and I give might well determine which it shall be?

May Fellowship Day can help each of us find answers for further thought and practical and compelling action.

### **Materials Available**

One complete packet (50 cents) containing the following eight items:

1. One Call Brochure, including order blank
2. The Poster, 2-color, 11" x 17", vertical
3. Worship Service
4. "One Family," by S. Garry Oniki. Basic study guide, 32 pages.
5. "Committee Clues." Guide for MFD committees. In packet only.
6. Poster Postcard. Address side, blank, for your own message.
7. Report Blank (to be made out in duplicate)
8. "Assignment: RACE 1961-1964." Describes 3-year program in race relations.

Resource materials:

9. "United Church Women at Work." Filmstrip. 75 frames. Color. 33 1/3 rpm record. Sale only. \$8.00.
10. "Keep Them . . . One," by Inez M. Moser. Study guide on the oneness of the Church. 50 cents.
11. "The Church Ecumenical." Discussion guide on triennial UCW theme. 50 cents.
12. "Follow Those Women," by Gladys Gilkey Calkins. History of united work among U.S. church women. \$1.25.

Order from

Office of P & D, National Council of Churches  
637 W. 125th Street, New York 27, N.Y.

## AT YOUR SERVICE

The first issue of the *Journal of Religion and Health*, published by the Academy of Religion and Mental Health, 16 E. 34th St., New York 16, N.Y., appeared in October, 1961. The journal plans to carry significant articles and reviews by noted scholars here and abroad on the encounter between the representatives of religion and those of the sciences concerned with human health and healing. Harry C. Meserve is the editor and the subscription price is \$5.00 per year.

\* \* \*

The American Bible Society, 450 Park Ave., New York 22, N.Y., offers complete Bibles for as little as 90 cents each, New Testaments for 18 cents each and Gospels for 3 cents each. A limited number of free catalogs on what the Society offers are available.

\* \* \*

The National Woman's Christian Temperance Union, 1730 Chicago Ave., Evanston, Ill., has recently issued a 28-minute sound movie in color and black and white called "Behind the Skyscrapers." It depicts the human waste and poverty from alcohol on the skid rows of America.

\* \* \*

The new Barosin *Head of Christ* with a neutral background is available as flat lithograph at following prices: 20 x 25 (\$3.00); 16 x 20 (\$2.00) and 8 x 10 (75 cents). In Custom "Verplex" Treatment the prices run: 20 x 25 (\$7.50); 16 x 20 (\$4.00); and 8 x 10 (\$1.50). Order from Christian Education Press, 1505 Race St., Philadelphia 2, Pa.

\* \* \*

*With Heart and Hand* is a 20-minute, 16mm. film on the amputee. This was produced by the United States Information Agency and is available through United World Films, Inc., 1445 Park Ave., New York 29, N.Y. The story deals with a Korean amputee and his rehabilitation. Price of the film is \$101.39.

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A folder listing Methodist evangelistic materials is available from Methodist Evangelistic Materials, 1908 Grand Ave., Nashville 5, Tenn.

\* \* \*

A new sound film, *A Lesson in Learning*, has been produced by The Christian Education Press, 1501 Race St., Philadelphia 2, Pa. It shows a group of dynamic teens and their leader in a real church school situation as they demonstrate the discussion technique as a teaching method. Spontaneous and unrehearsed, the group is remarkably free from self-consciousness as they discuss attitudes and problems affecting their lives. Sale price: \$100.00. Rental from your regular dealer or from Bureau of Audio Visuals, address above, \$10.00.

# NEWS ROUNDUP

## CHAPLAINS

Chaplain, Col, **Stephen J. O'Connor**, Senior Chaplain at the Air Force Academy, Colorado Springs, will host the 1962 Convention of the Military Chaplains Association in May. Chaplain O'Connor is working hard to assure that the program will equal in interest and helpfulness the excellent programs put on at the U.S. Naval Academy, Annapolis, and at the U.S. Army Academy, West Point.

A Pastoral Letter by Chaplain (Col) **Robert M. Homiston** compels our attention. Chaplain Homiston seeks to give strength and courage to personnel in the Alaska area affected by the latest Cold War heat-up. During the recurring crises he suggests that we have neither a "foxhole religion" nor an immodest piety, but that we "put our hands in the hand of God and that will be better than a light and surer than a known way."

According to Chaplain (Col) **Wallace M. Hale**, recently returned from a tour of duty in Korea to become Second Army Chaplain at Fort George G. Meade, all chaplains should welcome the opportunity to serve in the Far East to study the culture and religious life and so gain a better understanding of our Far Eastern neighbors.

Pentagon Protestant Men of the Chapel is truly representative of inter-service cooperation. Guidance is given by Chaplain (Col) **Harmon**

**D. Moore**, Deputy Chaplain of the Military District of Washington; Chaplain, Col, **William L. Clark**, Executive Secretary of the Armed Forces Chaplains Board; Capt **Ernest A. Ham**, CHC, USN, District Chaplain of the Potomac River Naval Command; Chaplain, Lt Col, **Clarence E. Hobgood**, Staff Chaplain, Headquarters Command, USAF.

RADM **Joseph F. Dreith**, CHC, USN, Director of the Chaplain Division, Office of the Chief of Naval Chaplains, was released from the Bethesda Naval Medical Center after a month's hospitalization. We're glad to know he's better and back on duty.

The moderator for the annual Air Force Command Chaplains Conference was Chaplain, Col, **Roy M. Terry**, Chief of the Professional Division, Office of the Chief of Air Force Chaplains. His performance was most outstanding, we've heard.

In the European area the Cold War has added six months to oversea tours of chaplains, but we've been told by Chaplain (Lt Col) **Rowland C. Adams**, Office of the Command Chaplain, U. S. Army Europe, that Army chaplains are accepting the situation with dedication and resolve. This sense of devotion to the Christian ministry and witness is characteristic of the chaplaincy and a helpful witness to personnel.

The cooperation and helpfulness of the administrative chaplains in super-



## NEW POLICY VOTED BY THE GENERAL COMMISSION

Because of a requirement for additional space for an enlarged program, the Commission voted at its Fall Meeting to discontinue the guest rooms in its headquarters building, and directed that the freed space be allocated for other urgent needs.

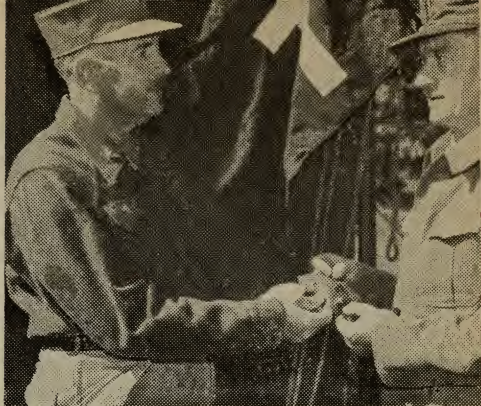
It is with real regret that we must make this announcement to our many chaplain friends who have been our guests from time to time over the recent years. We shall miss their fellowship. We shall endeavor to turn this loss of one form of service into other and even more effective forms of service to all of those of you who carry a ministry of service for all of us in far-flung places of the earth.

Five rooms (eleven beds) are available through the Military Chaplains Association, 1710—16th Street N.W., Washington, D.C. Tel: ADams 2-1667. However, guests there must be members of the Military Chaplains Association (dues \$5.00 per year) and pay \$3.00 per night.

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visory positions in suggesting how The General Commission on Chaplains might increase its service programs to the military chaplaincy is most sincerely appreciated, and the Department of Chaplaincy Services is very grateful. Please continue to send us your suggestions in order that we may serve you more adequately.

A flagstone planter shaped like an Atlas missile and filled with beautiful flowers gives a new look to the chapel grounds at Plattsburgh AFB, N.Y. Hemlock trees, clump birch and evergreens add to the beauty of the setting. Project was supervised by



8 Chaplains of the II German Corps, in the same area as the VII American Corps, are now wearing silver crosses due to the fact that American chaplains shared emblems with them. The German supply lines failed and the Americans came to the rescue. Here Chaplain (Col) Lisle E. Bartholomew pinned the first set of the loaned crosses on the lapel of Chaplain (Col) Konrad Weymann, his counterpart.

Chaplain, Lt Col, **Roscoe S. Ferguson**, who was aided by the chaplain staff, airmen and volunteers from the base.

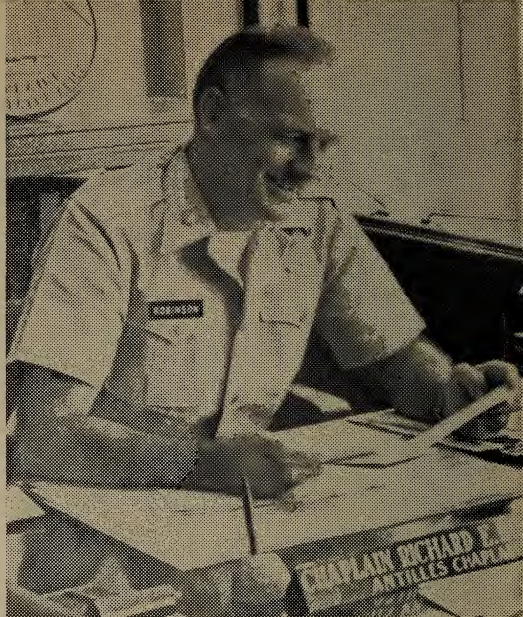
The Navy's dock landing ship *Donner* is participating in the Navy's SoLant Amity III cruise and her hold is packed with Bibles, medical supplies, food, vitamins, toothpaste, clothing, magazines and books. These items have been collected through missionary efforts and will be distributed by the ship as a part of OPERATION HANDCLASP, which provides free shipment of donated goods. The *Donner* is accompanied by the tank landing ship *Suffolk County*. The cruise will last approximately six months and the ships will visit both the east and west coasts of Africa.



Eighth Army facilities in Seoul were used for the first religious retreat held for the Republic of Korea Navy chaplains. The five-day retreat was conducted by LCDR **Mark E. Fite**, who has recently assumed duties as chaplain advisor with the U.S. Naval Advisory Group to the Republic of Korea Navy detachment in Chinhae, Korea. Among those attending were Capt **Chang Won Park**, ROK Navy Chief of Chaplains; RADM **George W. Pressey**, Commander Naval Forces Korea; Capt **A. R. Cook**, Force Chaplain, Commander Naval Forces Japan.

The USS *Dewey* (DLG-14) for the first time since the ship was commissioned (about two years ago) had the opportunity of having a chaplain aboard for thirty days. Lt **George P. Murray**, CHC, USN, Chaplain for DesRon Four of Flotilla Six, conducted Sunday worship services, held Bible study classes and gave lectures during his stay. And, of course, he had a listening ear for anyone in need of counseling.

The crew of the USS *Laffey* has selected the Istituto Madre Raffaella in Maranola, Italy, as their orphanage project and raised \$1,000.00 to help supply a new heating system and repair and paint the classrooms and dining room, foyer and hallway. The ship arrived in Formia, Italy, on July 29 and for the next four days the members of the crew were busy sanding and painting. Eighty chairs and 26 tables were also sanded and painted. The people of Maranola and Formia, who were interested in the Americans' project, approved "Democracy in Action" since the officers and



Chaplain (Maj) Richard E. Robinson, senior Antilles Command Chaplain, is an honest-to-goodness "sky pilot." With the Eighth Air Force in England during WW II he was a bomber pilot and flew 25 combat missions. He was assigned to the Antilles Command in April, 1958.

men worked together. The bond of friendship between the American Navy men and the citizens of the two cities will not be forgotten.

## CHAPLAINS REASSIGNED

Chaplain, Col, **Paul McCandless** is now serving as Deputy Staff Chaplain to Chaplain, Col, **Albert L. Cutress**, Staff Chaplain of the 16th Air Force in Spain.

Recently assigned to the office of Chaplain (Maj Gen) **Frank A. Tobey**, Chief of Army Chaplains, are Chaplain (Lt Col) **Gregory J. Lock**, Chaplain (Maj) **Lawrence K. Brady** and Chaplain (Maj) **Clayton E. Day**.

Added to the staff of the Chief of Naval Chaplains, RADM **George A. Rosso**, CHC, USN, is CDR **Samuel D. Chambers, Jr.**, CHC, USN.

Chaplain, Lt Col, **Cornelius Sharbaugh** is now on duty at the Reine-Meine Air Base in Germany.

Capt **Emil F. Redman**, CHC, USN, is now the District Chaplain, HQ, Ninth Naval District at Great Lakes, Ill. Chaplain Redman had been serving in the San Diego area.

Chaplain (Lt Col) **Albert R. Moss** is now on duty at HQ, USCONARC as Chief, Training and Reserve Component Division.

Chaplain (Lt Col) **David M. Reardon** is now Deputy Command Chaplain at Hq. U.S. Army Communications Zone, Europe. He is a minister of the Reformed Church and entered the chaplaincy in November, 1942. He is a graduate of Hope College, Theological Seminary and U. of Dubuque.



Chaplain (1st Lt) **Kenneth E. Whetzel** is now at Ft. Leavenworth, Kans.

Chaplain (Maj) **Rudolph H. Anderson** has been transferred to France.

Chaplain (Maj) **Arthur L. Duhl** is now with the Fifth Army ARAD-COM.

Chaplain (Lt Col) **William V. V. Goldie** is now the Assistant First U.S. Army Chaplain at Governors Island, N.Y.

Chaplain, Capt, **Johnson E. West** has been transferred to Elmendorf AFB, Alaska, from March AFB, Calif.

Chaplain, Maj, **Floyd J. Armstrong** has been transferred from Malmstrom AFB, Mont., to become Senior Protestant Chaplain at Elmendorf AFB, Alaska.

Chaplain, Maj, **E. D. Penrod** has been transferred from Elmendorf AFB, Alaska, to Norton AFB, Calif.

## CHAPLAINS RETIRING

**From the Navy:** Capt **Roy R. Marken**, CHC, USN, Ninth Naval District Chaplain, U.S. Naval Training Center, Great Lakes, Ill.

Capt **Abbot Peterson, Jr.**, CHC, USN, HQ 13th Naval District, U.S. Naval Station, Seattle 15, Wash. Civ. address: La Mesa, Calif.

**From the Army:** Chaplain (Lt Col) **Harry W. Webster** from Ft. Mason, Calif. Chaplain Webster left immediately to become pastor of the American Church in Saigon, Vietnam, and will also serve as auxiliary





Capt Paul W. Dickman, CHC, USN, relieved Capt Merle M. Young as Fleet Chaplain on the staff of ADM R. L. Dennison, USN, CC, U.S. Atlantic Fleet and as Force Chaplain on the staff of RADM D. W. Knoll, Commander Service Force, U.S. Atlantic Fleet.

chaplain to the U.S. Military Assistance Advisory Group in that city.

## PERSONALITIES

Dr. Clayton E. Williams, pastor of the American Church in Paris, will retire next summer after thirty years of ministry. He has lived in Paris since the early thirties with the exception of the years of the German occupation. He also served as chaplain for the American Legion Post in Paris, and had been made a member of the Legion of Honor in recognition of his many services to France during his long pastorate.

The Rev. Arthur Hopkinson, Jr., has been added to the staff of the Methodist Commission on Chaplains at its headquarters in Washington. He will share in the staff's work of main-

taining the denomination's contact with its ministers in military and civilian chaplaincies and recruiting and screening ministers for the chaplaincy. Mr. Hopkinson was a chaplain during World War II and served in the European theatre.

Dr. John H. Shope has joined the faculty of the Inter-American University, San German, P.R., as professor in the Division of Social Science. He will be responsible for organizing and directing a center for research in cultural change with special emphasis on the role played by the church in modern culture.

## SEMINARIES AND CHRISTIAN COLLEGES

Dr. Harry Anderson, Director of Undergraduate Studies at Boston University, is serving as president of the Newton Council of Churches. The Council consists of twenty-three separate parishes representing five Protestant denominations and demonstrates the unity of Christian churches and their accomplishment of community service goals which could not be achieved by a single church.

Pepperdine College, Los Angeles, Calif., has sponsored a movie, *Communist Accent on Youth*, as the first in a series of Hollywood-produced movies on the subject, "Crisis for Americans." Harry Von Zell, who appears as narrator, said: "I've been waiting for twenty-seven years for someone to do something like this." Also appearing in the film are Maj William E. Mayer, M.D., U.S. Army; Dr. Robert Strausz-Hupe, director of the Foreign Policy Research Institute of the University of Pennsylvania.

A personal way of remembering friends at special times has been set up by the Japan International Christian University Foundation, 475 Riverside Drive, N.Y. Friends may be remembered at Christmas, birthdays, or in time of sorrow by making a donation to the Foundation. "The cards serve a double purpose," a Foundation spokesman said. "It gives meaningful expression of commemoration and remembrance and offers a significant opportunity to further the Christian commitment to build a World Christian community."

## NEWS BRIEFS, UNITED STATES

Dr. Tom Dooley died before the International Eye Bank was established as a division of his MEDICO program, which was a part of his long-time emphasis on medical diplomacy. In October three eye surgeons left New York with human eyes from donors—like Tom Dooley—who had willed their eyes in the hope that

others might see. The corneal grafts will be made to refugee blind in Hong Kong, who are regarded as drags by their Communist bosses. The surgeons, Dr. John Harry King, Dr. Charles Iliff and Dr. John W. McLean, together with their nurse, Miss Elizabeth Lamb, are donating their services. Said Dr. King, "If these blind are branded as useless, then the free world has a special reason to rehabilitate them."

Indiana University, Bloomington, Ind., has announced the availability of fellowships for persons planning to pursue adult education careers in religious institutions during 1962-63. The fellowships will be awarded to qualified students who give reasonable assurance that they will pursue professional careers in the field of religious adult education; and propose to complete advanced degrees in adult education at Indiana University. Stipends will vary from \$500 to \$1,500. Applications must be received by February 15, 1962.

Chaplain (Lt Col) Luther G. Schleisser (right), Acting Fifth Army Chaplain, enjoys one of the children's Sunday school books with Chaplain (Lt Col) Theodore V. Koepke of the post Protestant Chapel at Ft. Leavenworth during Chaplain Schleisser's visit to the chapel recently.



The U.S. Air Force Chaplains Division accounted for one-third of the sales of the Youth Workers' Kit containing six color art film strips, and three double-faced records and twelve scripts, according to Miss J. Margaret Carter, director of distribution for the Broadcasting and Film Commission, National Council of Churches. Two hundred and fifty kits included *Decision Saturday Night*, *You for Youth*, *Double Identity*, *Through Faith and Fellowship*, *A Friend to Youth*, and *That Youth May Know*. The U.S. Army Chaplains Office purchased 136 prints of premarital counseling. 68 of *Before They Say I Do* and 68 of *I Do*.



The November 1961 *International Journal of Religious Education* was a special number on Christian education and the ecumenical movement. It interpreted the essential oneness of the Church and the problems of existing fragmentation. Since there is increasing concern among Christians about the effect of the Church's brokenness, the purpose of the issue was to focus attention on the oneness of the Church and what might be done so that unity of Christian witness might be restored.

Copies of this issue may be ordered from the International Journal of Religious Education, Box 303, New York 27, N.Y. Price: 75 cents per copy for 1-5 copies; 50 cents per copy for 6-19 copies.

More than 30,000 pounds of emergency relief supplies were sent immediately by the **Church World Service** to aid the victims of the Hurricane Carla in Texas. Through CWS and its parent organization, the National Council of Churches, thirty-five Protestant and Orthodox communions had the opportunity to help their neighbors.

Delegates to the All-Africa Christian Literature and Audio-Visual Conference in Kitwe, Northern Rhodesia, voted to set up a Pan-African Literature Clearing House which will serve literature secretaries and Christian councils and churches in all countries of English-speaking Africa. A similar operation for French-speaking countries south of the Sahara will be established in Yaounde, Cameroon.

The theme of the Third World Institute on Christian Education will be

"The Educational Mission of the Church in Today's World." Over eighty countries will be represented at the conference in Belfast, Ireland, July 9-20, 1962. Dean of the Institute will be Bishop **Sante U. Barbieri** of Argentina and the chairman will be Dr. **Walter Zimmermann** of Berlin, Gy. The study guide was written by Dr. **Randolph Crump Miller** of the Yale University Divinity School.

"Christian families do not live unto themselves, but it is the purpose of Christians in the world to use the resources of life and energy and substance that God has entrusted to them as worthy stewards under God so that their neighbors, too, may be made whole in their lives," so read a statement of the Committee on Family Life of the National Council of Churches, signed by the committee chairman, Rev. **Edward Staples**, and the secretary, Rev. **William H. Genne**. "There is reason to be alarmed about evidences of uncivilized and destructive pre-occupation with personal and family self-preservation that threatens to turn neighbor against neighbor, should a state of national emergency arise. We need to pray for each other, not only for our own families, but for all who are caught in the moral dilemmas of our times."

At a special dinner at Hanscom Field, Mass., the Rev. **Lockett F. Ballard** of Newport, R.I., and the Rt. Rev. Monsignor **Edward G. Murray** of Roslindale, Mass., were presented citations by Chaplain, Col. **John F. Daniels** from the Office of the Chief of Air Force Chaplains. Awards were made for visiting various Air Force installations and conducting religious services.

A resolution unanimously adopted by the triennial General Convention of the Protestant Episcopal Church upholds "the importance of having the National Council of Churches speak to the churches about the Christian implications of contemporary social, economic and political issues." The Convention also voted overwhelmingly in favor of participating in conversations concerning a four-way merger of major Protestant denominations.

Miss **Carrie E. Meares** has been appointed national director of the United Church Women's program, "Assignment: Race, 1961-64." This program was voted by the two thousand delegates at the Ninth Triennial Assembly of UCW at Miami, Fla., and is a nationwide program to combat racial discrimination.

**Abraham Ribicoff**, Secretary of Health, Education, and Welfare, in addressing the Second National Conference on the Churches and Social Welfare, Cleveland, Ohio, said in part: "Public welfare must not be confined to picking up the debris from the wreckage of human lives. It must be a constructive force in society and must have a positive goal. It must contribute to the attack on such problems as dependency, juvenile delinquency, family breakdown, illegitimacy, ill health and disability. Unless such problems are dealt with effectively, they pyramid, affecting society as a whole and so extend their consequences."

During the middle of November. Dr. **Lawrence P. Fitzgerald** of The General Commission on Chaplains and Armed Forces Personnel, was with



The Fort Ord Chapel, Calif., recently held its second annual midweek registration for Sunday school pupils concurrently with a parental religious education session. Post Chaplain (Lt Col) Herman J. Kregel (left) points out that the purpose is to acquaint parents with the value and philosophy of religious education and to discuss with parents opportunities and problems.

Chaplain, Maj, **H. C. Gober** at Patrick AFB, Fla., in a Protestant Family Religious Festival. On his return, he stopped at the Third Army Headquarters, Ft. McPherson, Ga., where he entertained chaplains at a luncheon on behalf of GCC. Chaplain (Col) **Harold H. Schulz**, Command Chaplain, made the arrangements for the luncheon.

Dr. **Marion J. Creeger**, executive secretary of The General Commission on Chaplains and Armed Forces Personnel, visited the Navy Chaplain School, Newport, R.I., in October and again in December. Through the courtesy of the Commandant, Capt **Edward A. Slattery**, CHC, USN, he presented the services available through GCC to the entire class of students.

In November, Dr. Creeger visited the Chaplain Air Force School at Lackland AFB, Tex. There through

the kindness of the Commandant, Chaplain, Col, **Ormonde S. Brown**, Dr. Creeger presented the program of GCC as an agency of 34 Protestant denominations to all students. While in Lackland, he also spoke to the chapter of Protestant Men of the Chapel at a noonday luncheon commemorating the Reformation on the subject, "Our Protestant Witness." The following day Dr. Creeger was host to 43 Army and Air Force chaplains in the San Antonio area while visiting the headquarters of the Fourth Army.

Late in November, Dr. Creeger visited the Army Chaplain School at Ft. Slocum, N.Y., to present the services of the GCC to the entire student body there at the request of Chaplain (Col) **Charles E. Brown, Jr.**, Commandant.

In December, Dr. Creeger stopped off at the Coast Guard Academy at New London, Conn., to deliver a sermon during the Sunday morning worship service, where Capt **John M. Kleckner**, CHC, USN, is chaplain.

Chaplain **Glenn J. Witherspoon** of The General Commission on Chaplains has been busy with his first retreats of 1962. We hope that those of you who didn't get to Buck Hill Falls, Pa., or Pacific Grove, Calif., will be able to attend one of the later retreats. (See complete list in October 1961 CHAPLAIN.)

**Rt. Rev. Henry I. Louttit**, Bishop of the Diocese of South Florida, Protestant Episcopal Church, and Chairman of the General Commission on Chaplains and Armed Forces Personnel, was active in the 60th General Convention of the Protestant Episcopal Church meeting in Detroit. He

served as chairman for the House of Bishops' Committee for Dispatch of Business and brought the address on evangelism at the mass meeting. Speaking on the text, Isaiah 40:9, the Bishop compared today's problems with those of the Israelites. Like them, God speaks to us: "Lift up thy voice with strength; lift it up, be not afraid; and say unto the cities of America, to the cities of the world, Behold your God. . . . Yet were one to pinpoint the greatest weakness of the Episcopal Church, does it not lie here? We have failed to convince any appreciable number of our lay people that it is a holy obligation and a joyful opportunity to bring others to Christ through his church."

## JOTTINGS FROM ABROAD

A report in *Communist China and Asia* says that "the ruling of 600 million people by a small elite has been proving more and more difficult for Red China's masters. A rectification campaign has been going strong for the past three years, but a perusal of Chinese publications indicates that Mao Tse-tung has made little headway in convincing his people that the 'great leap' forward down the Communist path is the panacea for China's ills. Communist China has been having serious difficulties on the intellectual, agricultural and industrial fronts. . . . It would seem that foremost among Red China's problems today are (1) convincing intellectuals and educated people of all kinds to follow the party line and (2) overcoming mass starvation and discontent with the regime's social and agricultural policies."

Plans to construct a studio for the



production of video-tapes and programs were announced by AVACO, the Audio-Visual Activities Commission of the Japan National Council of Churches. The studio will probably be located near the present site of AVACO at the Aoyama Gakuin Christian University. Prepared films and

tapes will be broadcast on commercial television stations and subsequently released by AVACO to cooperating Christian groups for use in local churches.

A proposal to expand the statement adopted in 1948 by the First Assembly was passed by the Third Assembly of the World Council of Churches at its meeting in New Delhi, India. The statement, which is more explicit in what has been regarded as implied in the first statement reads:

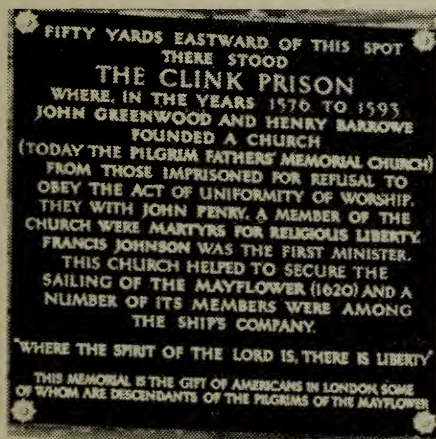
Ceremonies attended by American and English citizens near the site of London's long destroyed Clink Prison mark the presentation of a plaque by London Americans to the Borough of Southwark. CDR Francis L. Garrett, CHC, USN, chaplain of the American chapel in London, and borough Mayor Annie E. Waller, listen as Rev. Albert D. Belden reads the dedication scriptures. The plaque commemorates three martyrs who gave their lives for religious liberty.

The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Savior according to the Scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit.

The original statement adopted in 1948 read:

The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Savior.

Dr. Payne, vice-chairman of the Central Committee of the World Council of Churches, writes "These changes have a much greater significance than the layman might think upon looking at them . . . the very basis of the World Council is at stake, that is to say, the definition of the nature and of the range of our fellowship with one another in the World Council of Churches, as well as the orientation point for the work of the World Council itself."





# BOOKS • • •

look for publishers' addresses  
at the end of the book section

**1962 Tarbell's Teachers' Guide**  
edited by FRANK S. MEAD. Fleming H.  
Revell. 1961. 384 pp. \$2.95.

**The Douglass Sunday School Lessons.** Edited by EARL L. DOUGLASS.  
The Macmillan Co. 475 pp. \$3.25.

**Points for Emphasis** by C. J. ALLEN.  
The Broadman Press. 1961. 215 pp.  
\$1.50.

**The Ministers Manual.** 1962 Edition.  
Edited by M. K. W. HEICHER.  
Harper & Brothers. 1961. 333 pp.  
\$3.50.

These are all annuals but came too late to be reviewed in our December issue. Teachers of Uniform Lessons will find either or all of the above guides excellent supplementary material to their own teacher's quarterly. Tarbell's is the oldest, the 57th edition. Douglass' volume goes back 25 years. C. J. Allen carries on the Points for Emphasis which was started by Hight C. Moore. It is *pointed*, as the name implies. The one difficulty with all these guides is that the material is so presented the teacher will be inclined to lecture. Since we have made so much stride these days in group dynamics, it is too bad to lecture every Sunday the lesson is taught.

**The Ministers Manual** is chock full of helpful aids through the entire church year. We hope ministers who

buy it will see these as aids only and not rely on the guide too much.

**A New Look in Preaching** by JAMES A. PIKE. Charles Scribner's Sons. 1961. 107 pp. \$2.50.

Bishop James A. Pike, an Episcopalian, is one of the dynamic church leaders of this generation. This book contains lectures to clergymen of his own denomination on preaching in an age of transition. He starts with what has been happening to the hearers. Then moves on to what we are trying to communicate and how we might well communicate it in the light of the transition in the hearers. Next, he turns to the preacher himself and his preparation for the task. Then finally, he discusses the relationship of preaching to the Liturgy.

Although beamed to Episcopalian clergy, preachers of all denominations are faced with many of the same problems discussed by Bishop Pike. He certainly is on solid ground when he points out that today's hearers do not recognize biblical allusions, do not know theological language, and are not greatly concerned with the problems which faced the early church. "For many people today the language of depth psychology is a better clothing for the Gospel than either Greek philosophy or Hebrew Messianic language" (p. 37).

Bishop Pike points out, however, that we are commissioned to preach ultimate answers; so, once we are

able to communicate, in language and concepts of today, we must take our hearers back to the gospel—"the Lamb of God takes away the sin of the world," that is, God meets us where we are, not where we ought to be, takes the hurt out of our lives, accepts us even though we are not acceptable. . . .

**Rufus Jones Speaks to Our Time**, edited by HARRY EMERSON FOSDICK. The Macmillan Co., 1961. 289 pp. \$1.95.

**The Theology of Paul Tillich**, edited by CHARLES W. KEGLEY and ROBERT W. BRETALL. The Macmillan Co. 1961. 370 pp. \$1.95.

**The Psychology of Christian Personality** by ERNEST M. LIGON. The Macmillan Co. 1961. 393 pp. \$1.95.

**The Believing World** by LEWIS BROWNE. The Macmillan Co. 1961. \$1.75.

**The Young Church in Action.** A translation of Acts by J. B. PHILLIPS. The Macmillan Co. 1961. 103 pp. 95 cents.

**The Book of Revelation.** A new translation of the Apocalypse by J. B. PHILLIPS. The Macmillan Co. 1961. 95 cents.

These are all Macmillan paperbacks and a lot of reading for a small price. Dr. Fosdick pays a tremendous tribute to Rufus Jones in the Introduction of the Jones' anthology. "Rufus Jones," he says, "cannot be put into print. He wrote fifty-seven books and uncounted articles and editorials, but even so he himself has never been published . . . Nevertheless, while so luminous a personality

cannot be printed, his writings do reveal him." Fosdick speaks of his confusion by the theological wrangle when he entered upon the ministry. He found Jones' book **Social Law in the Spiritual World**. "That book opened the door to a new era in my thought and life and, re-reading it recently, I perceived afresh how much of my message has been rooted in the rich soil which that book provided . . . Rufus Jones has fallen on sleep, and if he is to speak to this oncoming generation, which desperately needs his message, it must be through his books."

The Tillich paperback is Volume 1 of **The Library of Living Theology**, a series which aims to set forth the thinking of present-day Christian intellectuals. Tillich is Number 1 on the list. "Tillich's work constitutes a kind of Protestant 'Summa' for our time." The book is divided into four parts: an intellectual autobiography; essays on Tillich's work, written by leading scholars; a "reply to his critics" by Tillich himself; and finally, a complete bibliography of the theologian's writings to date.

Ligon's book is an old one but a classic in the field. Its aim is to interpret the teachings of Jesus in terms of modern psychology. Dr. Ligon is Director of the Character Guidance Institute at Union College, Schenectady, New York.

Browne's, too, is an old book but one of the best studies in comparative religions. The author sets out to answer the questions: What is this thing we call Religion? Whence did it come? And why? And how? What was it yesterday? What is it today?—And what will it become tomorrow?

The two paperback editions of

Phillips' translation of Acts and Revelation will be useful to individuals and classes wishing to study these two books of the Bible while using one of the best modern speech translations.

**Romans. 1 Corinthians. 2 Corinthians.** Interpretations by KENNETH J. FOREMAN. **The Layman's Bible Commentary.** John Knox Press. 1961. 152 pp. \$2.00.

**Matthew.** Interpretation by SUZANNE DE DIETRICH. Same series.

**Ezekiel. Daniel.** Interpretations by CARL G. HOWIE. Same series.

**Judges. Ruth. Samuel.** Interpretations by ERIC C. RUST. Same series.

Here are Volumes 6, 13, 16, and 21 of the new **Layman's Bible Commentary** being published by John Knox Press. This set, boxed, sells for \$7.00; a single copy is \$2.00; and where four or more are ordered, the cost is \$1.75 per volume.

John Knox Press is to be congratulated on this splendid series for laymen. Obviously in the small volumes it is not possible to give a verse-by-verse account of each book of the Bible, so the paragraph method is used. However, it is amazing how much information and interpretation goes into each volume and in non-technical language. When the set is complete it will consist of 25 volumes.

**As Seeing the Invisible.** A study of the Book of Revelation by D. T. NILES. Harper & Brothers. 1961. 192 pp. \$3.50.

**Branch of Almond** by WARREN B. BLUMENTHAL. Bookman Associates, Inc. 1961. 271 pp. \$5.00.

**A Survey of the New Testament** by W. W. SLOAN. Philosophical Library. 1961. 302 pp. \$4.75.

For most people the Book of Revelation is an enigma. D. T. Niles has done us all a service in giving us a brilliant introduction to the book; a paraphrase which makes the work a bit more intelligible; and finally a plan for the use of Revelation during the church year.

New insights into the life and times of Jeremiah come to the reader of **Branch of Almond.** We have, perhaps, more material about Jeremiah than any other personality in the Bible and Dr. Blumenthal has used this material in a useful way to give a living portrait of one of the great prophets of God.

Dr. W. W. Sloan of Elon College has perhaps given us here his lectures on the New Testament. At any rate, up-to-date scholarship is combined with simple language to give us a valuable study guide. Provocative questions and reading assignments are given in each of the forty-one chapters.

**A History of the Early Church** by HANS LIETZMANN. Vols. 1 & 2 bound together. World Publishing Co. A Meridian paperback. 1961. 328 pp. \$2.25.

**A History of the Early Church** by HANS LIETZMANN. Vols. 3 & 4 bound together. World Publishing Co. A Meridian paperback. 212 pp. \$2.25.

**Ancient, Medieval and Modern Christianity** by CHARLES GUIGNEBERT. University Books. 1961. 507 pp. \$7.50.

**Religion in America, Past and**



**Present** by CLIFTON E. OLMSTEAD. Prentice-Hall, Inc. A Spectrum paperback. 1961. 172 pp. \$1.95.

Professor Hans Lietzmann, the distinguished German scholar, who, in 1924, succeeded to Harnack's famous chair in Berlin, has given us in these four volumes (bound in two) the benefit of forty years' firsthand study of the source material of the early church. Bertram Lee Woolf translated the work from German to English.

The person who approaches biblical studies devotionally will no doubt be disappointed in Dr. Guignebert's critical presentation of the beginnings of Christianity. It seems to be his thesis that everything can be explained rationally and he proceeds to do so. If Jesus were only a man, this would be correct. But since Jesus is the Son of God, not everything can be explained in human terms. But once past early Christianity, Dr. Guignebert, who lectured for thirty-one years at the Sorbonne, is more accurate in his presentation.

If you're looking for a brief, readable, interesting book on religion in America, then get Clifton Olmstead's **Religion in America**. Dr. Olmstead is Professor of Religion and Executive Officer of the Department of Religion at George Washington University in Washington, D.C., and he has done an excellent job.

**Christ and Selfhood** by WAYNE E. OATES. Association Press. 1961. 252 pp. \$4.50.

**The New Essence of Christianity** by WM. HAMILTON. Association Press. 1961. 159 pp. \$3.00.

**To Be a Man** by ROBERT W. SPIKE. Association Press. 1961. 121 pp. \$2.75.

Some of the most significant and practical thinking in the church today comes from some of our younger theologians and professors. Here are three books that read easily and yet are truly profound in concepts—one by a seminary professor of psychology, one by a seminary professor of theology, and one by a denominational executive.

Wayne Oates of the Southern Baptist Seminary points out: "Jesus Christ is the historical Event and transforming Person from whom all distinctively Christian notions of selfhood are derived." An encounter with Jesus Christ makes all the difference—between the old self and the new self and between life and death. In a sense, this is a book on evangelism.

In the **New Essence**, Bill Hamilton says "we need to reduce the area of what is believed and to lay claim upon it. . . . But who can claim to know the 'right way'? Perhaps it is this: being willing to admit that our knowledge and our faith are in bits and pieces; being content with this weakness; clarifying the little we can know; speaking about it as openly as we can; listening to the other as often as we speak. In this way we may come to a tolerable essence of Christianity for our day."

"To be human is not to be natural. To be a man in the fullest sense is to be disturbed and intrigued by what we see in Christ." This is the theme developed in Bob Spike's book as he guides our thinking through six scintillating chapters—the crucial problem, to be a man at work, to be a man at leisure, to be a man in love,

to be a man at worship, and a style, a cut, a way of life.

**Church Education for Tomorrow** by WESNER FALLAW. Westminster Press. 1961. 219 pp. \$3.75.

Dr. Fallaw of Andover Newton Theological School feels that the average Sunday school is inadequate to do an effective job of Christian education. He has some suggestions to make on how to do real, effective teaching. Few would follow Dr. Fallaw all the way, but all persons interested in the teaching ministry of the church would do well to hear what he has to say.

**Basic Writings in Christian Education**, edited by KENDIG BRUBAKER CULLY. The Westminster Press. 1961. 350 pp. \$4.95.

Christian educators have not been as willing to look to the past as have theologians. Yet when we dig into the writings of Christian thinkers throughout the church's history we see that they were concerned with many of the educational problems we are today. So it is good that this anthology has brought together some important basic writings in Christian education from earlier centuries, from the middle centuries, from the reformation and after, and from the eighteenth century and beyond. Such names as Clement of Alexandria, Jerome, Chrysostom, Charlemagne, Thomas Aquinas, Martin Luther, John Calvin, John Locke, Cotton Mather, Johann Pestalozzi, Horace Mann, Horace Bushnell appear.

**Children and Religion** by DORA P. CHAPLIN. Chas. Scribner's Sons. 1961. 238 pp. \$3.95.

This is a revised edition of an im-

portant work that appeared first in 1948. "If God is the Creator, Sustainer, and Judge of the universe, if all things are 'of Him and through Him and unto Him,' then an education in which He is peripheral is eccentric education, and the sooner God occupies His rightful place in that education, the better for all his children 'hereafter,'" writes Charles Taylor, Jr. in the Foreword to this book.

But how do you give God his rightful place? That is what this book talks about. It seeks to answer such questions as: Can the Bible come alive in a child whose attention is already directed to comic strips, radio programs, sports news, and movie heroes? What books shall the child read, what books can help the parent to train the child to faith, hope, and charity? How shall the parent deal with disbelief? What is the method of leading a child into prayer? How help the child in the presence of death?

**Answer to Anxiety** by HERMAN W. COCKEL. Concordia Publishing House. 1961. 179 pp. \$3.00.

**Messages from God's Word** by HANNS LILJE. Augsburg Publishing House. 1961. 196 pp. \$3.95.

Dr. Gockel does not write as a professional psychiatrist; he writes as an adviser to those who are spiritually anxious. As he indicates, "I address those members of the Christian church who, having made a sincere profession of the faith and having done their very best, with God's help, to live a life consistent with that profession, nevertheless find themselves the victims of those vague and frequently indefinable fears which are usually lumped together under

the general head of spiritual anxiety." The chapters consist of a series of letters to Mark from John. The form is difficult, but in spite of this the author's keen insights and warm, evangelical approach shine through.

Hans Lilje is the Bishop of Hanover, Germany—a towering figure in world Protestantism. He warms the heart of the reader with his meditations on Abraham, on certain New Testament Songs of Praise, on the Sermon on the Mount, on the Emmaus experience and on Peter's conversation with the risen Lord.

**May Peace Be With You** by RICHARD L. EVANS. Harper & Brothers. 1961. 256 pp. \$3.50.

**More Preaching Values in the Epistles of Paul** by HALFORD E. LUCOCK. Harper & Brothers. 1961. 255 pp. \$3.95.

**Men of Fire** by WALTER RUSSELL BOWIE. Harper & Brothers. 1961. 244 pp. \$3.95.

Those who have heard the weekly radio broadcasts from the Mormon Tabernacle in Salt Lake City will remember, "And the spoken word by Richard Evans." Well, the spoken word has become the written word and we have here many of the two- to three-minute messages of Richard Evans. The messages are timely, poetic in expression, and spiritually uplifting.

Ralph Sockman, in a word of appreciation at the beginning of **More Preaching Values**, said that both Dr. Henry Sloane Coffin and Dr. Harry Emerson Fosdick suggested he, as a young minister, watch Hal Luccock. "Thus, guided by two great preachers, I began following in the

footsteps of Hal Luccock, and seeing that I was compassed about with such a distinguished company of witnesses, I laid aside every weight of conscience and ran with perseverance the race that was set before me, looking unto Luccock, a pioneer and perfecter of the homiletic art." This is the last book of Dr. Luccock; the final fifty pages came from the typist after the brain tumor which was so swiftly to take his life had made further work impossible. But it was finished by his son Robert Luccock.

"I came to cast fire upon the earth; and would that it were already kindled!" said Jesus to his disciples. At least a part of the meaning of that phrase is to be found in the "fire on the altar of sacrifice where fear and selfishness could be burned away," and that burned in the lives of Jesus' followers. So Dr. Bowie has described vividly twenty-six men—not twenty-six angry men but twenty-six men on fire for God. The book begins with Peter and Paul and comes on down through Irenaeus and Origen and Jerome to Francis of Assisi and Luther and John Calvin and Judson and Wesley and a host of others.

**The Context of Decision** by GORDON D. KAUFMAN. Abingdon. 1961. 126 pp. \$2.50.

The subtitle of this book is "The Theological Basis of Christian Ethics." Christians believe that "Christian ethics is a part of theology." And rightly so. So in this series of lectures given at Bethel College (Kansas), Dr. Kaufman of Vanderbilt Divinity School deals with certain fundamental theological doctrines to help us grasp the peculiar character of the Christian ethic.



This does not mean that Christian ethics is concerned only with an interpretation of the life of Christians, for, as the author says, "Christians are in constant commerce with non-Christians," and "the Christian gospel has to do with God's relation to the world." So "Christian ethics must attempt to understand and interpret the problems of deciding and acting both of Christian and non-Christian, church and world—but always from the Christian point of view."

Dr Kaufman also points out that "Christian ethics will not give us the answers to our moral problems, it will not give us the right decisions on specific questions which we face" but it will help us "to discern norms which can be guides and aids in making decisions, and it relates, unifies, and organizes these within the context of Christian theology."

Acts of decision have genuine meaning for the Christian in a threefold context: 1. The ultimate reality with which we have to deal and to whom we are responsible is God; we know him through faith and find him free and creative, loving and forgiving; he has made the world and desires a community of love and freedom. 2. Christian faith is aware of this purpose and finds it in the church. 3. The Christian is saved from sin and called to a life of freedom and love in the church and thus becomes what God intended him to be—the image of the creator himself.

**One Lord One Baptism.** 1961. Augsburg Publishing House. 79 pp. \$1.25.

This is the American edition of the Reports on the Divine Trinity and

Unity of the Church and the Meaning of Baptism presented to the Commission on Faith and Order of the World Council of Churches in 1960.

**The Noise of Solemn Assemblies** by PETER L. BERGER. Doubleday and Co., 1961. 189 pp. \$1.75.

Written by a sociologist, this book is a plea to students to rebel against inertia and indolence in the Christian church. "Now it needs insurrectionary spirits, adventurers, rebels" (p. 178).

### Addresses of Publishers

ABINGDON PRESS, 201 Eighth Ave., South, Nashville 3, Tenn.

ASSOCIATION PRESS, 291 Broadway, New York 7, N.Y.

AUGSBURG PUBLISHING HOUSE, 426 S. Fifth St., Minneapolis 15, Minn.

BOOKMAN ASSOCIATES, INC., 31 Union Square West, New York 1, N.Y.

BROADMAN PRESS, 127 Ninth Ave., N., Nashville 3, Tenn.

CONCORDIA PUBLISHING HOUSE, 3558 S. Jefferson Ave., St. Louis 18, Mo.

DOUBLEDAY & Co., INC., Garden City, N.Y.

HARPER & BROTHERS, 49 E. 33rd St., New York 16, N.Y.

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PHILOSOPHICAL LIBRARY, 15 E. 40th St., New York 16, N.Y.

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CHARLES SCRIBNER'S SONS, 597 Fifth Ave., New York 17, N.Y.

UNIVERSITY BOOKS, INC., 1601 Jericho Turnpike, New Hyde Park, N.Y.

THE WESTMINSTER PRESS, Witherspoon Bldg., Philadelphia 7, Pa.

WORLD PUBLISHING Co., 2231 W. 110th St., Cleveland 2, Ohio



**The General Commission on Chaplains and Armed Forces Personnel**

**Center:** Dr. Marion J. Creeger, Executive Secretary

**Left:** Ch. Glenn J. Witherspoon, Director, Department of Chaplaincy Services

**Right:** Dr. Lawrence P. Fitzgerald, Director, Department of Ministry to Armed Forces Personnel

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